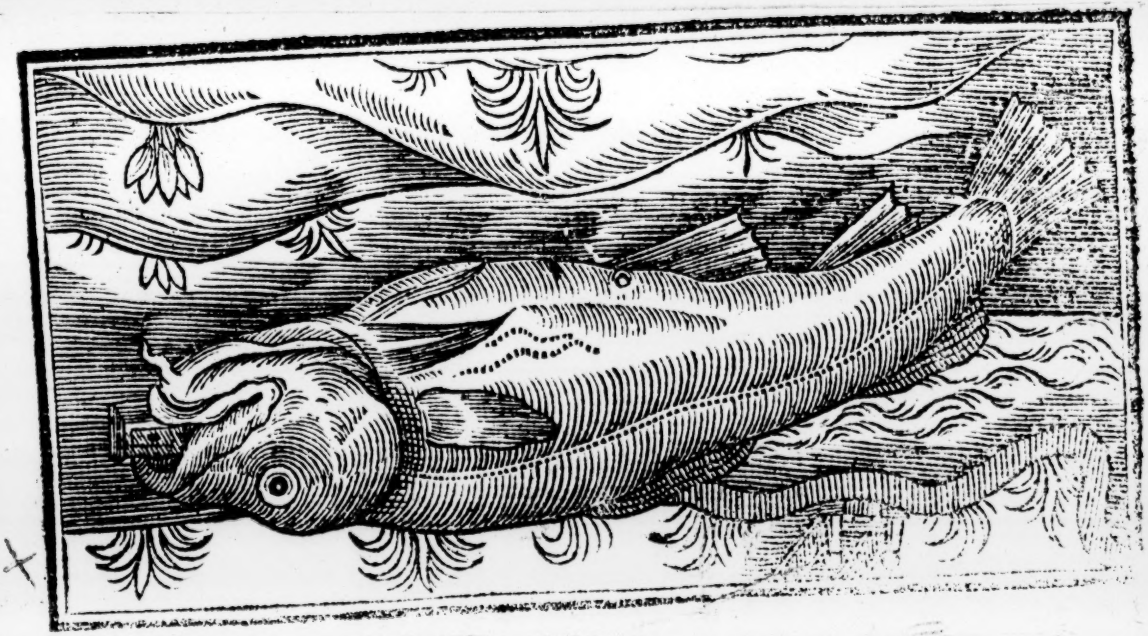
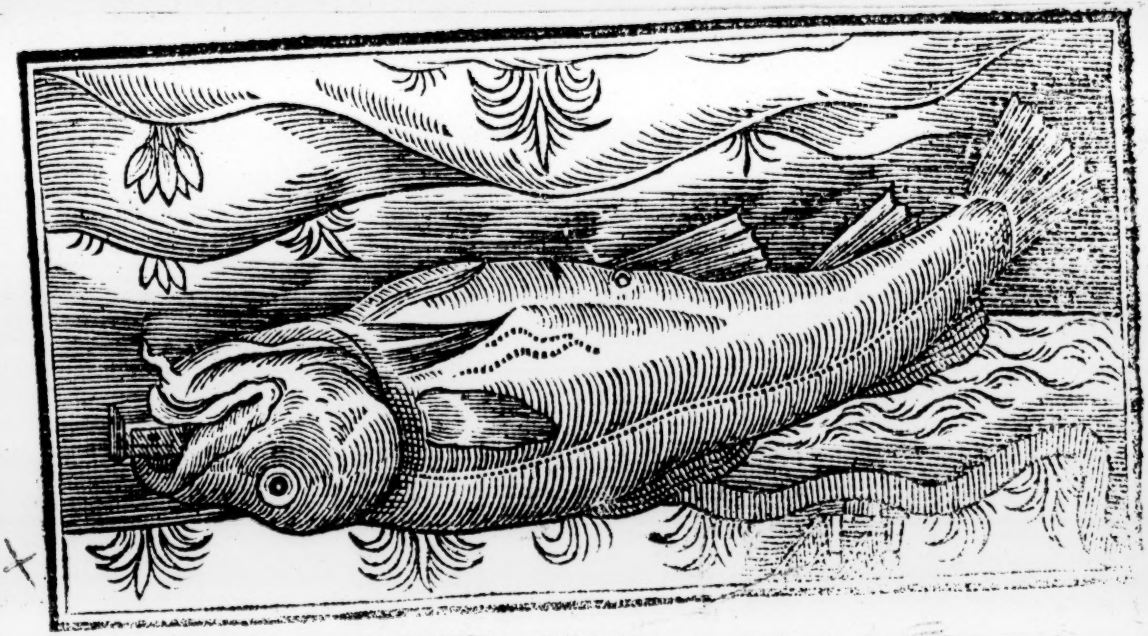




See Robert Burlesons Admirable Curiosities
Davis Olio. p. 11. Woods Athenæ. p 83

VOX PISCIS:

E. 16.5

OR,

THE

Syn 62.51
8

BOOKFISH

CONTAYNING

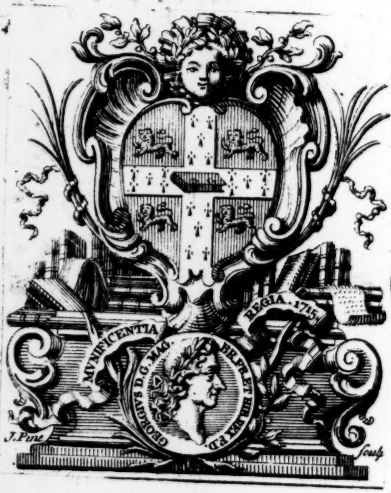
Three Treatiſes which were found in the belly of a Cod-fiſh in Cambridge Market, on Midſummer Eue laſt,

Anno Domini 1626.

BIBL. CANT. ACAD.

LONDON,
Printed for IAMES BOLER and ROBERT MILBOVRNE

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GEORGIUS D.G. MAG. BRITANN. FRANC. ET HIB. REX F.D.
J. Pine
Sculp.

1510:90

THE BOOK-FISH.

And why the Book-fish?

IT is the opinion of some, that all kinde of beasts vpon land haue a correspondent or parallell in the sea: whereof some euidence wee haue in particulars; the *Dog-fish*, the *Sea-calfe*, the *Porpus* or *Hog-fish*, the *Asse-fish*, called in Latine *Asellus*, and in English commonly called the *Cod-fish*. Nay nature it selfe

there creepeth ſo high as to reſemble mankind in the *Monk-fiſh*, the *Mereman* and the *Mermaid*; and the very inſtruments of warre, as vſually in the *Sword-fiſh*, ſo extraordinarily in the very ſhape of ſhields and bucklers; of which ſort ſome were taken on the coaſt of England in the ſixeteenth yeare of King *Iohn*, and were then eſteemed *Knight-fiſh* or *Souldier-fiſh*.

See Iohn Stowes Chron.

If theſe from outward reſemblances of nature and of warre could purchaſe thoſe names, why may wee not now vpon the not outward but inward; not reſemblance, but reall importation of the vtenſils of peace, and art, ſtile one fiſh by the bur-

burthen he beares, *The Book-fish*, as ships and boates are distinguished by the ware, whereby they are fraught: I will not vrge this plea so farre as to make the whole kinde of those fishes to quit the dull title of *Sea-asses* or *Codsheads*, and in stead thereof to commence a new degree of Learning and Gentry by the booke. I speake onely for this one fish *in individuo*, my single high deseruing Client, who thus seasonably made his appearance in the Vniuersity against the time of Commencement, and brought his Library with him; hoping that some Student there would finde leasure and meanes to put him in publick

Regiſter *in perpetuam rei memoriam.*

And why *the ſpeaking Fiſh?* The latine prouerbe is, *Tam mutus quàm piſcis*, as dumb as a fiſh.

I maruaile not (courteous Reader) if thou maruelleſt at the *voice of the Fiſh.* But if thou bee pleaſed to enter into the bowels of the matter, and peruſe the enſuing Treatiſes that lay in the maw of the fiſh, and marke what they out of the fiſhes belly ſpeake vnto thee, thou wilt finde the title not ſo ſtrange as the occaſion thereof. The wiſe Philoſopher obſeruing the viciſſitude of all things, and incredible turnings and variations in humane affairs, auerreth, that *it is not vnlikely that*

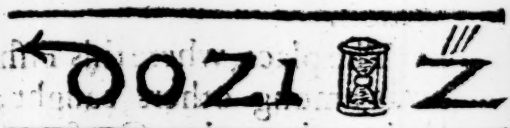
Ariſtot. Rhet. l. 2.

that many things may fall out otherwiſe than in all likelihood men would haue imagined. Neither is it ſtrange, conſidering the condition of theſe times, that many ſtrange accidents ſhould befall us: For ſtrange ſinnes are followed by ſtrange iudgements, and ſtrange iudgements vſually vſhered in by ſtrange and prodigious ſignes and preſages. To ſpeake nothing of the *Comet* which a few years ſince with his glaring light dazelled the eies of the ſharpeſt ſighted Aſtronomers in the Chriſtian world; Nor to diue deepe into the reaſons of the vnuſuall courſe of the *Thames*, both in regard of time and meaſure, and doubling the tides within two

houres, about two yeares ſince.

Now whilſt wee are employing the characters of the Preſſe for the publiſhing of the voice of the Fiſh, wee heare of letters and characters imprinted, and within theſe few dayes found in the fleſh of a childe of halfe a yeare old in the pariſh of White Chappell in the Suburbs of London; which though at the firſt they ſeemed to ſome to haue beene drawne or imprinted in the infants legge by ſome art or iugling deuice, yet after the body was taken out of the graue, the characters and letters were ſtill legible, and by rubbing the place with warme water did ſenſibly dif-

dissolue into bloud: Whereby it was euident to all the spectators, the bloud formerly settling and congealing in that part, had cast it selfe into the formes of those letters and numeralls, which, as neere as could bee imitated, are here described, standing in one direct line in order as they were found in the gartering place of the childes legge.



Among these visible accidents here is presented for our learning, a *Book* treasured vp in a Cabbinet vnusuall for such wares. The briefe of which cuent is the

Midſummer Eue. laſt paſt 1626. a Codfiſh being brought to the Fiſh-market of Cambridge and there cut vp, as vſually others are for ſale; in the depth of the mawe of the fiſh was found wrapped in a peice of Canuaſe, a booke *in decimo ſexto*, containing in it three treatiſes bound vp in one; and ſeuerally new reprinted, and here publiſhed vpon that occaſion.

The place, where this Fiſh was among others caught, being about the Coaſts of Lin, is called *Lin deeps*, from whence vſually ſuch fiſh are brought into that market. The Fiſherman that caught it *William Skinner* of Lin, by whoſe partners this fiſh, amongſt

mongſt others of the ſame kinde, was brought to *Cambridge* Market, where *Iaccomy Brand* (the wife of *William Brand* one of thoſe partners) ſelling that fiſh, did cut off the head, and tooke out the Garbidge: which when ſhee had throwne by, another woman, caſually ſtanding by, eſpyed in the maw of the fiſh a peece of canuaſſe, and taking it vp found the Booke wrapped vp in it, being much ſoyled, and defaced, and couered ouer with a kinde of ſlime & congealed matter. This Booke was then and there beheld by many with admiration, and by *Beniamin Prime* the Batchelors Beadle (who alſo was preſent at the

opening

opening of the fish) was presently carried to the Vice-chancellor of the Vniuersity, who tooke speciall notice thereof, and examined the truth of the particulars before mentioned. Whereupon by *Daniel Boys* a Book-binder, the leaues of the Booke were carefully washed and cleansed, being shewed vnto many both before and after the cleansing thereof. Whereupon diuers letters were written by Scholars of the Vniuersitie to their friends abroad, relating the particulars of this accident whereof themselues were eye-witnesses. And thus much for the fact it selfe.

As for opinion and iudg

ment

ment heereupon, I cannot ſtrain ſo farre as to ſtile ſuch an occurrent by the name of a miracle, but rather reſt vpon the rule of *Hierome Zanchius*, who in ſuch accidents hath taught me to diſtinguiſh betweene *miranda* and *miracula*. All miracles are maruellous things, but all maruellous things are not miracles. Whatſoeuer falleth out *præter communem naturæ legem*, beſides the common and ordinarie courſe of nature, is maruellous, yet not miraculous, vnleſſe it be *ſupra naturam*, and in ſome ſort *contra*: aboue, or againſt nature. So was not this occurrent; & therefore is to bee accounted rather maruell

De operibus Dei.

culous. For there is no impossibilitie in nature, nor indeed improbabilitie, that a rauenous fish (such as the Codde is) should deuoure any thing that it meeteth with, in the water.

Histories and daily experience furnish vs with examples in the like kinde. *Polycrates*, a pettie King, and reputed the Minion of Fortune, to make it appeare that no misfortune could fasten vpon him, casteth a Ring set with a most precious Iewell into the Sea, and within a few dayes after recouered it by a fish taken in the Hauen and bought by his Cooke and bowelled in his owne

Herodot. lib. 3.

fell out in

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of *Newcaſtle* (whoſe name I take to be M. *Anderſon*) talking with a friend of his vpon *Newcaſtle* bridge, and fingring his Ring, before he was aware let it fall into the Riuer; and was much troubled at the loſſe of it, till by a fiſh caught in the Riuer that loſſe was repaired, and his Ring reſtored him.

Two or three ſmal books bound vp in one *in decimo ſexto*, were a more likely bait for a fiſh than a Iewell or gold Ring. And therefore it ſeemeth moſt probable, that vpon ſome wrack this booke lying (perhaps manie years) in the pocket of ſome man, that was caſt away, was ſwallowed by the Cod, and that it lay for a good ſpace of

of time in the fiſhes belly. For the booke was much conſumed by lying there, the leather couer being melted and diſſolued, and much of the edges of the leaues abated away and conſumed, and the reſt very thin and brittle, hauing beene deepe parboyled by the heat of the fiſhes maw, which had vndertaken a very hard taske to concoct ſo tough a morſel, wrapped alſo in a tougher canuaſſe coate. By this combate the fiſh ſeemeth to haue beene caſt into a ſurfeit or conſumption: for his maw being almoſt eaten thorow by this gueſt, hee much pined away in his fleſh, and abated both in bulke and price, being, before

fore the cutting vp, then ſold for halfe that which vſually ſuch fiſh are rated at. Which are euident arguments, that there was no trick of fraud in any ſecretly conveying the booke into the belly of the fiſh after it was taken.

By way of digreſsion I craue leaue of my Reader here to interminglе *grauibus leuia, ſeriis jocularia*, being the flaſhes of ſome yongue wits in Cambridge, ſparkling out, vpon the ſight of this Sea-monſter, by ſpeech or Letters to their friends abroad.

A yongue Scholar (who had in a Stationers Shop peeped into the Titles of the Ciuill Law) then viewing this

vn-

vnconcocted booke in the Codd-fish, made a Quiblet thereupon, saying, that it might be found in the Code, but could neuer be entred into the Digest.

Another said or wrote, that hee would hereafter neuer count it a reproach to bee called Codshead, seeing that fish is now become so learned an helluo librorum, which signifieth a man of much reading, or skilfull in many bookes.

Another said that at the Act or Commencement for degrees, two things are principally expected; good learning, and good cheare: whereupon this Sea-gueſt against the very time of Commencement brought his

his bookes to furniſh the one, and his carkaſſe to make vp the other.

I ſpare to adde any more, rather crauing pardon for this; and hoping that this ioculary Comment ſhall not derogate from the truth, or ſerious contemplation of that, whereto I returne.

The matter of fact thus laid open, let vs now fiſh out the reaſon, Why thoſe Treatiſes ſhould bee ſo ſtrangely preſerued in a liuing dumbe ſpeaking Library in the ſea, and now after ſo long time reuiued by the ripping vp of a dead fiſh.

It was the Apothegme of *Democritus, Veritas in profundo demerſa eſt.* The truth lies drowned in the deepe. If this

this were euer ſpoken of the truth, here it was verified; for much precious truth treaſured vp in theſe treatiſes, was a long time drowned in the *Deepes of Lyn*: But now through a ſpeciall prouidence is emergent & drawne out of the bottome of the Sea.

The Author of theſe treatiſes was *Iohn Frith*, ſometime a member of the Vniuerſity of Cambridge, and thence for his eminency in learning, tranſlated to be one of Cardinall *Woolſies* foundation in Oxford. Where (together with ſome others thence choſen in with him) he was queſtioned for Gods truth, then called Hereſie, and committed priſoner in a darke

darke Caue, where ſalt-fiſh was then kept: the ſtrong ſauour whereof infected them all, ſo that ſome died of that diſtemper; but this Author by Gods eſpeciall prouidence eſcaped that danger, and was tranſlated from that Vniuerſity to another Schoole, namely, to a more ſettled diſcipline of affliction, the Tower of London: where, as he remained a patient in regard of the perſecution which hee ſuffered, ſo did hee alſo the office of a Phyſitian, in preſcribing to others preparatiues and remedies in the like caſe; to which end, *Anno Dom.* 1532. he thus employed his penne, and continuing conſtant in the profeſſion of the true faith,

An. natal. Elizabet. reg. P.M.

faith, receiued the Crowne of Martyrdome in the yeare 1533.

The bookes were of great vſe for the inſtruction and comfort of others in the like dangers, in the time of the firſt publication of them in the latter part of the raigne of King *Hen.* 8. & were much ſought after amidſt the bloudy ſtormes raiſed by Queene *Mary*: But ſince in calmer times they ſeem to haue ſlept in obliuion, and now of late they haue in ſome ſort runne the fortune of their Author, being held in captiuity in the ſea, and kept in *Ionahs* priſon, the belly of a Fiſh, being in danger there to bee conſumed, as the Author was like to haue periſhed in

the

the dungeon at Oxford by the noiſome ſtench of fiſh.

Shall we think ſuch fruitfull and comfortable meditations to bee out of ſeaſon in theſe our daies, and in this our land, becauſe the Croſſe of perſecution lyeth not vpon vs? Though by the mercy of God there now blow no windes amongſt vs to kindle the fire of ſacrifice of Martyrs bodies, though our ſtreetes doe not ſtreame with the bloud of innocents maſſacred for the profeſſion of the truth, yet during the obligation and guilt of our ſinnes, wee haue no durable acquittance or protection ſealed vnto vs from publick and priuate calamities and afflictions. Well ſaid Saint

Hiero ad Heliad.

Hierom, Thou art deceiued, my brother, thou art deceiued, if thou euer thinkeſt a Chriſtian in this world free from croſſes and afflictions, eyther inward or outward: Tum maximè oppugnaris, ſi te oppugnari neſcis. To imagine that thou art free from temptations and aſſaults, is the moſt conquering aſſault vpon thee. It behoooueth vs therefore to be aduiſed, as by ciuill prouidence to prepare for war in time of peace, ſo by ſpirituall prudence in the midſt of ſuppoſed ſecurity, to arme our ſelues againſt ghoſtly dangers which may and doe on euery ſide beſiege vs.

But how can our land and people dreame of ſecurity, who

who beare about them the wounds and skars of Gods ſcourges and indignation? The infectious diſeaſe getting ſtrength from our infectious ſinnes, hath of late pierced ſo deepe in diuers places of this Land, but principally in the chiefe Citty, that the graue, which vſually is eſteemed the moſt quiet and vndefeiſable freehold of continuance, became to ſome leaſt free: many dead bodies, if they could pleade, might commence actions againſt new intruders vpon them; many houſes of the liuing being deſolate, & of the dead peſtered. And though by Gods mercy that ſcourge is beyond expectation ceaſed

there, yet in ſome other places of this Land this wound is not wholly cured: And how ſoone it may feſter further who knoweth? The ſword of the deſtroying Angell is ſeconded by the ſword of the enemy, now brandiſhed againſt vs. The forces of our beſt friends haue receiued a blow, and the ſtate of Religion lyes a bleeding almoſt in all parts of Chriſtendome: And can we then thinke the mention of croſſes and afflictions vnſeaſonable? Can wee contemplate them as remote, improbable, and imaginary, like ſnow in the warmth of ſummer? Surely, as the Graue is the houſe of the dead, ſo ought it to bee the me-

meditation of the liuing: and the Crosse is for the most part like vnto strong physicke, which if it be taken suddenly without a preparatiue, worketh but churlishly, and rather shaketh the foundations of our strength, than disburtheneth vs of distempers. The Crosse of affliction must needes weigh the heauier, where no preparation forelayed hath opened the way for patience or prevention.

Tiberius Constantine, a Christian greek Emperour, commanding a marble stone to bee digged vp in a Church in Rome, found vnder it a Crosse, & vnder that Crosse another, and vnder it a third, and vnder all,

much treaſure. We are like, with this *Conſtantine*, to meete with croſſe, after croſſe. And God grant that in the end with him we may finde much treaſure, if not vpon earth, yet in heauen. Howſoeuer, if God ſhal deal more graciouſly with vs, and take thoſe heauy croſſes from vs, which we haue iuſt cauſe to feare will come vpon vs, yet theſe pious meditations vpon the croſſe, and conſolations againſt death, and inſtructions to know our ſelues, cannot but be of ſingular vſe.

The wine here offered vnto thee, Chriſtian Reader, is the pureſt iuyce of a grape of the Vine; *Chriſt Ieſus* trode in the wine-preſs of

of perſecution about an hundred years ſince. Which being put in a paper veſſell, and formerly miſcarrying by wracke in the tranſporting, is now beyond expectation in a ſtrange liuing veſſell brought backe againe to land: no doubt, to the end that it might after long lying hid in ſtore, be anew broached and diſperſed abroad, for the refreſhing of many thirſty ſoules; to whom it is like to taſte, not the worſe, but the better, for the long lying in ſo ſalt a cellar, as is the bottome of the ſea, wherein, by all probability, it hath beene buried for many yeares. In briefe, there needeth no Iuie garland to commend it.

Perhaps vnto ſome palats no liquor ſeemeth deſirable, but that which hath a delicious tang of the curioſity of theſe latter times, both for method and ſtile. For my part, I ſay with the words in the Goſpell, *Luke 5.39. The old wine is better.* And accordingly contemplating and comparing the deuoute diſcourſes written in our language vpon the breaking forth of the light of reformation, I am farre more deepely taken with the ſolide ſimplicity and powerfull ſpirit, which mee thinkes I finde in the writings of thoſe Confeſſors and Martyrs, who watered the garden of reformation with their owne bloud in this

this Land, than with the more elaborate and artificiall compoſures, written more lately in the times of our peace.

Who in reading the letters and ghoſtly meditations of bleſſed *Bradford*, *Taylor*, *Philpot*, *&c.* yea euen of other their brethren leſſe learned, that wrote and ſpake with that hand, heart, and breath, which they were moſt ready to yeeld vp for the teſtimony of the truth, doth not therein perceiue that liuely warmth of holy zeale, which is able to awake euen a dull and ſleepy ſoule? Among which Martyrs, as this worthy *Frith* is one of the firſt for antiqui-

ty, ſo well may hee be in the formoſt ranke for comfortable exhortation & ſoundneſſe of doctrine. Hee did not light his candle at the lampe of *Mr. Caluin*, which then was not extant, nor of great *Luther*, who then was but in the beginning of his growth.

Let no man therefore diſeſteeme theſe Treatiſes for the plainneſſe and ſimplicity of ſtile. How iudiciouſly is here ſhowne the vſe of the Croſſe among Chriſtians, to conſiſt in the due preparation for it, and conſtant patience vnder it? How piouſly is heere demonſtrated that all our goodnes comes from God, all our ſin from our ſelues? How

How ſoundly are we taught that our Election and Iuſtification are of Gods meere mercy, and not from any thing foreſeene in vs? That our thankefulneſſe to God is beſt expreſſed by keeping his Commandements, not by Pilgrimages, not by adoring or adorning of Images. That remiſſion of ſinnes is through Chriſt only. That the Spirit of Chriſt ſuſtaineth vs againſt ſinne, ſo that we are not ouercome by it. That of our ſelues wee can bring nothing to our account with God, but debts. That no man can merit for others. That a true faithfull man dyes with aſſurance of an eternall habitation in heauen. That true

true beleeuers doe ſinne, yet fall not vtterly away from Chriſt: with many other ſound and moſt comfortable doctrines.

As the worke commends the Author, ſo the Author much more the work. When he wrote of the Croſſe, hee fought valiantly vnder the Croſſe, and according to St. *Hieroms* aduice, *Verba vertit in opera*, he turned his words of patience into the perfect worke of patience. He had the like happineſſe to that of S. *Paul*, to bring forth children vnto Chriſt in his bands: while hee was kept cloſe priſoner in the Tower, by his Letters and Treatiſes he gained many ſoules vnto Chriſt, and among others

(which

(which is moſt obſeruable) hee conuerted one *Raſtall* to the truth, who had formerly dipped his pen in gall, and wrote moſt bitterly both againſt the truth of the Goſpell, and againſt the writings of this priſoner of Chriſt, then in bands for the Goſpell. Like a ſwan he ſang moſt ſweetely before his death, and foretold both particularly his owne martyrdome, and the propagation of the Goſpell through all England, within twenty yeares after his death: which accordingly came to paſſe in the raigne of king *Edward*. Hee was as it were a Primroſe in the new-ſpring of the Goſpell; and though he wrote in the twi-light betweene

tweene the night of Popery and the day of Reformation, yet God ſo enlightned him, that his Treatiſe of the Sacraments, were the candles at which that great torch *Archbiſh. Cranmer* was lighted, as M. *Fox* reporteth.

Behold then, as in an opall the ioynt luſtre of many gemmes, ſo in this one Author the eminent gifts of many Worthies, the rare learning of a Doctor, the noble reſolution of a Confeſſor, the admirable conſtancie of a Martyr, and the diuine ſpirit of a Prophet. I will adde one flower more to the garland of his praiſes, That God by ſpeciall prouidence hath thus in a ſort reuiued him an age after his death

death, and that by an vnuſuall meanes: ſo that like another *Ionas* hee now ſpeakes to thee out of the belly of the Fiſh.

The Printer to the Reader.

BEcauſe the enſuing Treatiſes (as is moſt probable) were loſt in a wracke at Sea, I haue thought fit here to publiſh a prayer made by a Diuine in a Sea-tempeſt and perill of ſhipwracke, which may be vſefull to all Chriſtians in time of extreame danger, but eſpecially to Mariners and other Sea-trauellers.

The Prayer.

MOst glorious God, and Soueraigne Lord of Sea and Land, *who commandeſt the winds and the waues, and they obey*; looke downe, wee beſeech thee, from thy throne on high in the heauens, vpon thy ſeruants ready to bee ſwallowed vp in the deep. *Saue vs, Lord, ſaue vs, wee periſh:* Our crying ſins haue awaked the winds, and the winds haue enraged the ſeas, and the ſeas haue lift vp their waues, and the waues beate furiouſly vpon vs, and euen now threaten to ouerwhelme our fraile barque, & ſwallow vs vp in a moment. Alas, our hope quaileth,

quaileth, and our heart faileth vs, and wee, our liues, and our goods are caſt away, if thou, Lord, on the ſudden ſheweſt not forth thy mercy and power, rebuking the windes, checking the waues, and calming the ſea, to quiet our feares, and comfort our hearts. Wee confeſſe from the bottome of our hearts, that wee deſerue to be caſt into the bottomleſſe depth, and periſh in the waters. Wee haue too long through the whole courſe of our life run from thee the fountaine of life, and plunged our ſelues in the gulfe of perdition. Though in this Element deſtruction be alwaies ſo neere vnto vs, that euen then when

when wee thinke our ſelues ſafeſt, there is a very ſmall diſtance betweene vs and death: yet we forget continually to giue thankes vnto thee for thy preſeruation. Nay wee prouoke thee to withdraw thy hand of protection from vs, and to drown vs in perdition; being euen in the iawes of death, we ſtir not our ſelues vp to pray continually to thee the God of our life; though we daily ſee thy wonders in the Deepe, yet wee queſtion thy omnipotent power, and diſtruſt thy prouidence, and abuſe thy gracious goodnes. Wee tremble not to blaſpheme thy Name with fearefull oathes, and by execrable curſes to call vpon vs thy

thy horrible iudgements, as if they were now farre from vs. We are full of enuy, malice, ſtrife, and contention; we ſurcharge our hearts with ſurfeiting and drunkenneſſe, whereby wee endanger the life of our bodies & ſafety of our goods, but much more the life of our ſoules: by quaffing and carowſing we horribly abuſe that element, whereto wee haue committed our liues and goods, not fearing that thou wilt execute that thy moſt vſuall iudgement of puniſhing vs with that wherby we moſt grieuouſly offend. We would not hear thy ſtill voice in thy Word, and therefore thou ſpeakeſt to vs in a lowd and feare-

full

full manner, in the guſts of a boiſterous winde, and in the roaring of the waues of the ſea. O Lord, ſpeake to vs no more by theſe furious Heraulds of thy wrath, but by thine Embaſſadours of peace, the Miniſters of thy Word. Let this thy voice of many waters draw abundance of waters from our dry eies, euen an inundation of teares for the ſinnes of our whole life. Let this thy dreadfull voice, whereby thou ſhakeſt the foundations of the Deep, ſtrike in vs a terrour of thy glorious Maieſty, and put vs in mind of that thy more dreadfull and thundring voice, wherewith thou wilt ſhake heauen and earth, when thou commeſt

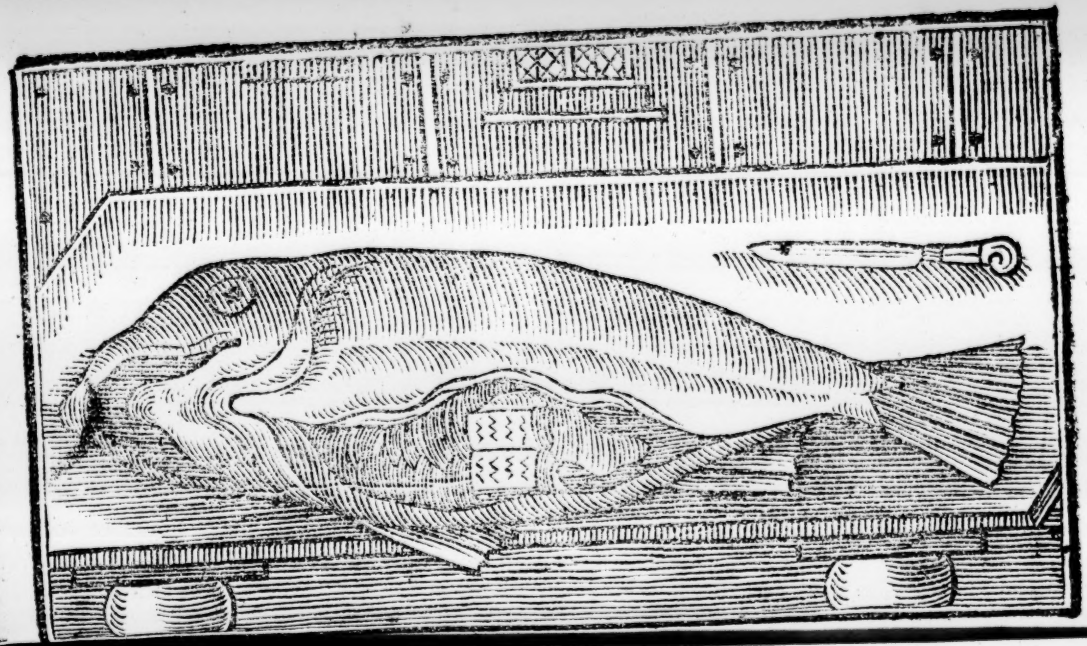
meſt in flaming fire, to render vengeance to all thine enemies. Saue vs wee beſeech thee then from that iudgement of fire, and now from this of water; haue pitty vpon the liues of ſo many ſoules. Controule the windes and the ſeas by thy Soueraigne power, make vs preſently ſee and feele that which wee beleeue in thy Word: *Though the waues of the ſea are mighty, and rage horribly, yet thou that ſitteſt on high art mightier.* Or if we haue ſo farre wronged thy Mercy, that thou haſt already decreed to make vs an example of thy Iuſtice: If our ſinnes be ſo heauy, that they ſinke vs downe to the bottome of the ſea, yet let not

Pſal. 93. 5.

not our ſoules be ſwallowed vp in the gulfe of deſperation. Let not all the waters of the Ocean quench thine infinite loue, nor extinguiſh our Faith and Hope in thee. Let not, oh let not the deepe ſhut vp her mouth vpon our immortall ſpirits, but preſently receiue them waſhed and cleanſed in thy ſonnes bloud. And when at the laſt day thou ſhalt ſummon all creatures to giue an account of thy ſeruants bodies, and together with the earth the ſea alſo ſhall giue vp her dead, challenge our whole bodie and all the members thereof which were once written in thy booke, and incorporated by faith into thy ſonnes myſticall bodie;

draw

draw them out of the belly & bowels of the Leuiathan: Waſh them and change them, and make them conformable to his glorious body, by that power whereby thou art able to ſubdue euen all things to thy ſelfe. To thy ſelf Almighty God, eternall Father, Sonne and holy Spirit wee commend our bodies and ſpirits, aſſuredly beleeuing that nothing can periſh that is committed to thy cuſtodie. *So be it.*



E. 16. 42/6

THE PREPARATION TO THE *CROSSE* and to Death, and of the comfort vnder the *Crosse* and Death.

In two Bookes.

Beeing very fruitfull for all deuoute people to reade and meditate on.

BIBL. CANT. ACAD.

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THE PREPARATION to the Crosse, and how it must be patintly borne.

FOr as much as Christ commandeth vs to deny our selues, and to follow him, and suffer the Crosse, he commandeth vs also, to prepare vs to suffer the Crosse patiently, saying; If any man will come after me, let him deny himselfe, and take vp my Crosse, and follow mee. And whosoeuer doth not beare my Crosse, and follow me, cannot be my Disciple. So counselleth the Wiseman, saying: Mat. 16.

Eccles. 5.

ing; Son, when thou doest come to the seruice of God, stand in righteousnes & feare, and prepare thy soule to suffer temptation. But because there be diuers crosses, ne lest a man paraduenture should take a strange crosse that pertains not to him, that is to say, should feine to himselfe new torments, as vowed chastity, shirts of haire, disguised garments, and such other trifles which God hath not commanded, therefore Christ hath put to this terme, scilicet (his owne) which is as much to say, that euery man study to mortifie his owne flesh, and the sinne which raigneth in him, being euer ready to suffer whatsoeuer God doth send him.

CHAP. I.

CHAP. I.

¶ What the Crosse is.

A *Crosse* is euery affliction and tribulation, or euery aduersity and heauines sent by God, to euery kinde of liuing, through faith and the word of God, when that euery thing doth not prosper, euen as a man would haue it: which in some place is called learning, or correction, and temptation, a rod, and a staffe. Wherefore it is a foolish and an heauy *Crosse*, which we by our owne presumption doe take vpon vs not commanded of God, as the Priests of *Baall*, and all hypocrites doe take vpon them. But that is the true *Crosse*, which God doth lay vpon vs, which

when it is laid vpon vs, wee ſuffer patiently euery body in his vocation and kind of liuing, as to get our bread with the ſweate of our countenance, and women to bring forth children in paines, to ſuffer patiently the good will of the Lord, to mortifie our mortall members vpon the earth, to bee euer buſily occupied in the commandements of the Lord; and for the word of God, to ſuffer all ſcornes, mocks, lyes, and perſecutions, and not to feare the moſt cruell, yea euen the moſt ſhamefull death. Therefore to ſuffer a *Croſſe* is nothing elſe, but to ſuffer patiently whatſoeuer comes to vs, by the godly and beneuolent will of the Lord.

CHAP. 2.

Two kindes of crosses.

THere bee two kinds of crosses, the one a strange *Crosse*, the other our own; the one of the faithfull, the other of the wicked: for the vnfaithfull bee punished that they may be an example of their owne iniquity, and that they be perpetually condemned; but the faithfull bee punished that they may be made strong and that the Lord be glorified in them. So strange punishments be a warning to put the faithfull in mind of the good wil of the Lord. For the Lord doth punish some in this life, that he may prouoke such as

Pro.19.

Gen.3.

may bee made whole to repentance, as the Scripture saith. When the mocker or scorner is punished, the vnlearned is made wiser. So the Angell did shew *Abraham* what should become of the Sodomites, that hee might teach his children the iudgement of God. Also Christ saith, that all shall perish, as they were killed of *Pilate*, if that they doe not repent.

CHAP. 3.

How the faithfull be tempted.

THe faithfull bee tempted with a naturall and spirituall temptation, an outward and an inward, that is, of the flesh, of the world, and of the diuell.

diuel. For the *Crosse* signifieth as well the inward temptation as the outward. Of the first speaketh the Apostle; No tẽptaion hath taken you, but such as befalleth the nature of man, that is, euery peirsecution, which may happen in this world, which doth not hurt the life, but rather prouoketh to the blessed life: but the spirituall or inward tẽptation, is the inward feare of sin & death, it is the affliction or temptations of the conscience: such temptations bee most grieuous, & where God is not, they bring the tempted to death eternall. Of the wch *Paul* to the Hebrewes saith, it is impossible that they which once be inlightned, and haue tasted the good word of God and

1 Cor. 10.

Heb. 6.

and the vertue of the world to come, if they ſlide and fall againe, to be renewed by repentance: as *Demas*, *Hymeneus* & *Philetus*, profeſſing the faith, did fall from it. And that is ſinne to death, ſinne in the holy Ghoſt, ſin of vnbeliefe, ſin of ſpirituall pride.

Luke 11. Wherefore Chriſt did command vs to pray. Let vs not be led into temptation. They that beleeue, do ſin, but they fall not vtterly away, ſo that they conſent not to the fleſh, the world, and the diuell, but by the grace of God they be preſerued, and go away, hauing victory and triumph.

CHAP. 4.

Chap. 4.

The Crosse *is of God only.*

FIrst wee must consider that in all our afflictions, no calamity or pensiuenesse falleth on vs by fortune or chance, but by the appointed counsell of God, by his will and sufferance, as witnesseth the holy Scripture. Feare not, for God commeth not but for to try vs. The Lord your God trieth you, to make it known, whether yee loue or not. The Lord hath giuen, the Lord hath taken away. The Lord killeth, and giueth life againe, hee bringeth euen to Hell, and backe againe. Refuse not the chasti-

Iob 9.

1 Sam. 2.

sing

Prou.6. Pſal.45. Pſal.20. Ier.30.

ſing of God, neither grudge thou when hee correcteth thee. For whom God loueth he correcteth, and yet deliteth, no leſs then the father in the child. For thou haſt proued vs ô God, and haſt tried vs, as the ſilueris tried by fire. Thou haſt led vs into a ſnare, thou haſt laden our backs full of troubles, thou haſt appointed men to bee heads ouer vs; we haue paſſed thorow fire and water, and yet haſt thou refreſhed vs. It is for my good that thou haſt brought mee vnder to learne thy righteouſnes. Bleſſed is that man which is vnder the loue & nurture of the Lord. Thou haſt ſtricken mee, and I haue repented; thou haſt chaſtened mee Lord, and

and I am taught as one vnder age, wilde, and vntamed. Who can say, that any thing can bee done, without the Lords commandement. From the mouth of the highest goeth there not good & ill? By which saying the Prophet rebuketh the wicked, which deny, that afflictions happen by the councell and prouidence of God. Such also rebuketh Zephany; I shall visit men drowned in their dregs, which say in their hearts, The Lord will not doe both good and ill. Are not two sparrowes sold for a farthing, and yet not one of them falleth on the earth, without the will of your father? All things are of him, by him, and in him.

Zeph. 1.

Mat. 10.

Rom. 11.

While

1 Cor. 11. While we are iudged, we are punished of the Lord, lest we should with the world be condemned.

It is vndoubtly no small comfort, to bee assured, that the *Crosse* is of God, and that we are chastned of God, and not of the diuell, or else of any wicked man, which vtterly can haue no power vpon vs, not so much as to moue one haire of our head, beside the will of the Lord, without the sufferance of God, as Christ himselfe comforteth vs saying, euen the haires of your head are all numbred. Mat. 10. As though he should say, if God be carefull for the sparrowes, how much more shall he be carefull for you, which are his people and sheepe of

his paſture: that nothing hap
pen raſhly vnto you, with-
out his beneuolent will; ſay-
ing alſo, that the diuell had
no power vpon ſwine: much
leſſe vpon them that are
godly, whō he cannot hurt
at all. For ſo the Euangeliſts Matth. 9.
wryte, that the diuels prayed
Chriſt, and ſaid; If thou caſt
vs forth, ſuffer vs to enter into
the heard of ſwine: And hee
ſaid vnto them, Go ye. They
haue then no power vpō the
holi, no truli not on the ſwine,
except that God ſhall ſuffer
them, no they dare not, nor
cannot doe any thing againſt
them, but by the the ſuffe-
rance of God. For God alone
bindeth this dragon, and he
alone looſeth him, as Chriſt
ſaith, No man can enter into
the

the houſe of a ſtrong man, and ſpoile him of his veſſell and treaſure, vnleſſe he firſt bind the ſtrong man. For the diuell is chained and bound ſo ſtraightly, that he may doe nothing beore that God appoint him, as it is written in *Iob*; The Lord ſaid to Satan, Lo all that he hath, are in thy hand, but extēd not thy hand vpō him. Satan doth nothing but that that God ſuffereth and wils. Alſo all the godly (as the ſonnes of God) are euer in Gods preſence. For whom the Lord euer careth for, tendring them, nurſing them, keeping and defending them from all ill. What greater comfort then can there bee of faith, as a ſure rocke, then that the godly are well

Iob. 1.

well assured and know themselues euermore set before the Lords eyes, and kept vnder his hand? Can misery oppresse thee? can the *Crosse*? can sin? can death? can hell? Be assured thou art in the presẽce of God. They shall not preuail, the Lord careth for thee, the Lords eye is directed toward thee, whom then shalt thou feare, if by faith thou be made the son of God, God careth for thee, yea & sendeth his Angels to keepe and defend thee, according to the witnes of *Dauid*; He hath giuen his Angels charge ouer thee to keepe thee in all thy waies. The Angel of the Lord shal be sẽt abroad, among all thẽ that feare him, & shal deliuer thẽ: & if God giue liberty to the Psal. 34.

the diuell to tempt vs: let vs surely belieue that with that temptation God shall giue an issue, that is, that the temptation shall bee for our welfare and profit, and that wee shall be able for to suffer. He shall strike, and his handes shall make whole. Temptations also haue limits, neither can they ouerpasse their end appointed: And as the sea is compassed round with borders, euen so haue all *Crosses* their borders and ends, beyond the which they may not ouerpasse. Let euery one therefore which is of God, and beleeueth in God, keepe himselfe: and the wicked or ill shall not touch him. For that thousand wily craftesmen goeth forth and tempteth

1 Cor. 10.
Iob. 5.

teth the godly as he tempted *Dauid*, *Adam* and *Peter*, with a thousand snares: but he hath neuer the victory. In the *Crosse*, or temptation, God hath one purpose, and the diuell another. Wherefore there are two kinds of temptation, both common to the godly and vngodly, although diuersly: the one kinde is, when God trieth men with much aduersity, that as well the meekenesse, as the faith of the godly may shine forth and bee made more open, not to other onely, but to themselues also, and contrary wise, that the wickednesse of the wicked, which they without shame deny, or else vnder some false colour or cloak of religion may openly appear, and

and alſo be puniſhed. The other kind is when we are tẽpted by ſuggeſtions of the diuell and affection of the fleſh, and oftentimes vnder ſuch temptations they fall and lye vnder, where ſome ſo fall to euerlaſting death, that they neuer ariſe again: other after their fall, are made more low & more wary. God therfore correcteth, to make whole, and not to deſtroy, he puniſheth the godly, for that they ſhould not bee condemned with this froward world, to proue & exerciſe their faith, to mortifie their fleſh, and to kindle in them a more feruent deſire of the euerlaſting life to come. Laſt of all, leſt they ſhould, by reaſon of great gifts, be blown vp with pride and

and thereby they are proued also, to bee the very true sons of God, and not vnlawfull and bastards. But the diuell tempteth to destroy, and to draw into desperation and vnbeliefe. Hee rooted in the heart of *Iudas* to deliuer vp Christ. He tempted *Ananias*, & *Saphira*, and had the mastry, Hee tempted *Iob* and was ready to destroy him, if had he so suffered. He tẽpted Christ, but hee preuailed nothing. He was busie with the Apostles, to sift them as wheat, but the Lord praied, and he wan nothing. He stirred vp *Dauid* to number Israel, hee obeyed the temptation, and brake the precept of God. So *Peter* forsware Christ, and yet they obtained

Acts 5.

Iob 18.

ned mercy. Thus hee runneth about, seekng whom he may deuoure. So the godly ouercome in temptation, although sometime through the good councell and prouidence of God, they be ouercome, but all things worketh with them to their wealth and the best. Wherefore wee pray our father that he *leade vs not into temptation*, that hee will not tempt vs aboue that we shall be able to beare, but to make with temptation an issue, and deliuer vs from euill. Satan therefore nor dareth, nor can doe any thing against the holy, but by Gods sufferance. All things are done after God arbitry or will, witho whose becke or graunt no auersity

uerſity can happen. God ſendeth afflictions, ſometime by himſelfe through his owne will only, ſometime by his Miniſters, for he both deſtroieth the wicked with the countenance of his wrath, and alſo by contrary Angels and perſecutors he ſuffereth his ſons to be exerciſed. For God giueth power ſometime to the diuell to aſſault the rightous man but; becauſe his curſednes is inſatiable, till he deuour a mā altogether, there is a law preſcribed vnto him, beyond the which hee may not tempt. For God is faithfull, and meaſureth our fight or battell, according to our ſtrengths. Wherefore let no mans heart faile him, God knoweth how far it is expe-

dient that our meekeneſſe be excerciſed, that from hence-forth, we may be meete to do greater things. For vndoubted'y if God had not known the ſtrength & conſtancy of *Iob* his ſouldier, he would not haue giuen ſo much liberty to Satan againſt him ſuddenly and at once to diſpoile one ſo rich, ſo bleſſed of all his ſubſtance, and to plucke him from all his felicity.

After we are well taught theſe things of Gods prudency, we ſhall the eaſier beare the *Croſſe*.

CHAP. 5.

CHAP. 5.

The Crosse is the worke of the good will and mercy of God.

IT is not enough to feele and consider that wee are afflicted through the councell and will of God, but must moreouer marke the cause and intent of his godly will, for reason iudgeth that wee are punished, to the end to be hurt or destroyed, and examples likewise moue vs of thē that haue beene punished and cast of from God, as of *Pharaoh*, *Saul*, and other like: but we must forsake reason, and flee such examples, and cleaue to the word of God. The word of God teacheth

that wee ſuffer affliction to our health and ſaluation. For afflictions are not ſignes of wrath and diſpleaſure, but of grace and fauour. God calleth to repentance, and by affliction he in a manner ſpeaketh and declareth, that he wil forgiue. For as baptiſme, or eating of the Lords body, doe witnes vnto vs, that wee are forgiuen: euen ſo neere hand affliction, may be caled a certen ſacrament. For it ſignifieth that God will forgiue, And why doth it ſignify? for euen as other ſacramẽts haue the word of the element, ſo to afflictionis the word annexed, whereby is promiſed grace. For ſo ſaith *Paul*, while we are puniſhed, we are corrected of the Lord, leſt wee ſhould

1. Cor. 11

should with this world be cõdemned. Affliction calleth to repentance that we perish not. And he correcteth the son, whẽ he loueth. It is good for me that thou hast brought me vnder, that I might learne thy righteousnesse. Lord in tribulation haue they visited thee : it is thy learning to them that they should cry to thee in anguish and sorrow: Trouble giueth vnderstanding; Again, to the end to do his own worke, he doth another, worke that is, to the intent to make safe, hee chasteneth and scourgeth. A troubled spirit is sacrifice to God. a sacrifice is it that pleaseth God. Wherefore forso much as affliction pleaseth God, it signifieth, not those those

Psal. 50.

Psal. 50.

which are afflicted, to bee reproued, & caſt off from God: for he wil not the death of a ſinner, but that he conuert & liue. We muſt therefore in affliction ſtedfaſtly belieue that our trouble commeth not by chance, but that it is gouerned of God. Moreouer, that God wil not vs therfore to be troubled to hurt & deſtroy vs, but to call vs to repẽtance, to exerciſe vs & ſaue vs, as holy ſcripture euery where declareth: he will not ſtill be angry, he wil not continually threaten vs: he hath begun, & will make vs ſafe, hee ſhall ſtrike and make vs whole; the Lord lifteth vp all them that fall, and plucketh vp all thoſe which are bruiſed. Can the woman forget her babe, that ſhe

Eze. 33.

Pſal. 102.

Eſa. 49.

haue not compassion of the child of her wombe: And if she be forgetfull, yet will not I forget thee. So Christ comforteth his. The woman when shee bringeth forth which are born of my womb, which are borne of my belly euen to the old age, I my self will carry euen to the hoare haires, I haue done it, and I will beare, I will carry and make safe. Mourn, & be busie O daughter of Syon, as a woman trauelling, for now thou shalt goe forth from the City, and shalt dwel in a region, and shalt come euen to Babylon, there shalt thou bee deliuered, there shall the Lord redeeme thee. Teaching them, he instructeth with learning, to plucke a man

Mat. 16.

Io. 33.

from those things which he hath done, and to deliuer him from pride. So *Abraham* was tempted to be tried: that his faith might bee made noble and manifest, he tẽpted him, & setteth forth before vs such an example to follow, when he tempteth and tryeth our faith. So *Iob* was tempted of the Lord, that his faith might be made more cleere, So *Dauid*, so *Manasses* on euery side vexed, repẽted; Also *Tobi* was therfore madeblind, to giue example of patience to his aftercommers. Likewise *Iudeth*. We ought to be mindful, how our fathers were tempted, to bee tryed. So it hapned in the woman of Canaan; and to the woman labouring with the issue of

Gen. 22.

Iob. 12.

Tobi. 2.

Mat. 15.
Mat. 9.

of bloud. By which examples we are taught and confirmed to bee plucked from God by no temptations, by no oppressions, by no chastisings, be they neuer so great: but the more that God tempteth vs, chasteneth, and repelleth, so much the more let vs cry to him, till he graciously heare vs. It is therefore no small comfort for them that beare the Crosse, that they are not punished of the Lord to their hurt or destruction, but to their health and saluation, and that their afflictiõs infirmities, pouerty, are not sins that God is wrath withall, but they are instruments, by the which God is glorified, as witnesseth Christ of him borne blind, that the works Ioh. 9.

of God might be made open in him. Alſo of *Lazarus*, whoſe ſickneſſe was not to the death, but for the glory of God, that by him the ſon of God might bee glorified. For therefore hee ſcourgeth, that he may be glorified. Beſide that, to call vs to repentance, to inſtruct vs, and to mortifie the olde man. For this is the effect or deſire of God the father toward thoſe whom he chaſteneth, not to beate them to hurt them, but to amend them, to proue them. He proueth them to make their hope ſtrong. Whereby they may in the midſt of death, hope for life, in the middeſt of darkenes, hope for light. Neither is it the proper office of God

God to be angry, to scourge, to mortifie, but to fauour, to doe good, to quicken, and to make safe. If therefore he be angry, he is angry to the intent to fauour; if hee beat, it is to refresh; if he mortifie, it is to quicken; if he cõdemn, it is to make safe. Wherefore what greater commendation may there bee giuen to the *Crosse*, then that it sanctifyeth and declareth Gods fauour. Happy is he that vnderstandeth these things, that is, how God euen in striking vs, willeth vs well.

CHAP. 6.

CHAP. 6.

The godly are the first that are afflicted, and they are afflicted of God, to their good and welfare.

LO in the City, in the which my name is called vpon, begin I to punish, & shal ye be as innocents, and without punishment? The Lord commanded them that destroyed Ierusalem, to begin at his sanctuary. The time is now that iudgmẽt must begin at the house of God. If the iudgement of God begin at the godly, what end carrieth them which belieue not the Gospell of God; but the godly when they are punished of God to their wealth and good, as the Epistle written

Ier. 25. & 49.

1. Pet. 4.

to

to the *Hebrewes* doth cleerly testifie; Whom the Lord loueth, him he correcteth, and he beateth euerie child whom he receiueth. If ye suffer chastising, God offereth himselfe vnto you, as to his sonnes. What sonne is he whom the father chastiseth not? If ye be without chastising, whereof all sonnes are partakers, then are ye seruants, and no sonnes at all. So *Salomon*, The chastening of God thou shalt not refuse; and neither grudge thou when he shall correct thee, for whom the Lord loueth, him he correcteth, and deliteth himselfe as the father in the sonn: Whomsoeuer I loue, I rebuke and chasten. The godly therefore are chastened

Heb.12.

Pro.3.

Apo.3.

chaſtened of the mercifull God, to their wealth and good: and thoſe which are moſt corrected, are moſt loued of God. As *Tobias* was chaſtened for his profit. *Ioſeph* through the oppreſſion of his brethren, was made Ruler of Ægypt. By reaſon of the tyrannie of *Pharaoh*, the children of Iſrael encreaſed, and were made innumerable. The people hurt of Serpents, cryed. So he afflicteth the holy, becauſe they ſhould not be in ſecuritie without all feare, but that their repentance ſhall encreaſe, their faith be confirmed, when they feele themſelues to be holpe. Although we know, that no man is ſcourged of God, without his

Tobi. 2.

Exo. 1.

his deseruing. For euery man is a lyer and a sinner, and no flesh shall be iustified before the face of God. For all flesh hath corrupted his way. Wherefore al flesh is punished, and yet wee know that not alway the godly are punished for sins, but sometime to proue the faith of the afflicted; as *Iob*, *Dauid*, and many other, or to declare and make manifest the Maiesty of his name. So he punished the Israelites in Egypt by *Pharaoh*, that he might be glorified in *Pharaoh*, and make his name cleere in all the world. So of the man borne blind from his natiuity, neither this man hath sinned nor his parents, but that the workes of God might be manifest in him.

Rom. 3.

Gen. 6.

him. And when God doth afflict his people for their ſinnes, he doth not therefore afflict them, that by their afflictions, they ſhould ſatisfie for their ſins. For the paſſion and ſuffering of Ieſus Chriſt onely, is the ranſome and expiation of our ſinnes. But therefore hee afflicteth, that by affliction he may driue ſinners to repentance. For repentance or penance, commeth firſt by the knowledge of ſinne, and then by faith, that our ſinne is forgiuen vs for Gods promiſe ſake, and of faith ſprouteth forth the calling on the name of God.

CHAP. 7.

Chap. 7.

In tribulation wee must pray.

HEre we are taught what a Christian man must doe in temptation, when hee seeth himselfe forsaken of all men, that is, to pray, and not to cease to pray, but to pray in faith, mistrusting nothing: for he that mistrusteth, is like the rage of the Sea, which is carried with the winde and tossed and driuen with violence. VVhich thing Christ warned vs of, saying, Watch and pray, that yee enter not into temptation. So likewise *Salomon*, Son in thy sicknesse deiect not thy self, but pray to

Iames 1.

Mat. 26.

to the Lord, and he ſhal heale thee. Thereto God hath alſo commanded that wee ſhould in tribulation call on him, yea and calleth that inuocation or crying on him, a ſacrifice, the true and moſt accepted honour. For ſo ſaith the Pſalme, *Call to me in the day of trouble*; And addeth promiſes, *And I will deliuer thee, and thou ſhalt honour mee*. And he ſaid before in the Pſalme, that hee regarded not the oblations of beaſts and ſuch other workes, but that he delighted in this ſacrifice. If that we call on him in trouble, and beleiue that hee will helpe vs; and when wee are holpen, to giue thankes, and preach his benefit, and ſo likewiſe he calleth the hope, whereby wee tarry his help,

Pſal. 49.

helpe in affliction, sacrifice. Sacrifice you the sacrifice of iustice, and hope ye in the Lord. As though he should say, that hope is a sacrifice, whereby we yeeld iustice to God, that (seeing he hath so promised) hee will plucke vs out, and deliuer vs, for so much as he is righteous and true. Thou seest then, that Christian patience hath euer hope annexed, but that hope beholdeth no creatures but onely the word and promise of God, and holdeth hope against hope, as saith *Paul*: that is, when all creatures faile, and shew no helpe at all, yet is there hope that God will helpe. And though he giue vs not those things which we would, or by that way or means that we wil, yet

Psal. 4.

yet gouerneth hee to the end through his wisdome, and goodnes, that we perish not, and that our prayers bee not spent in vaine. *Paul* teacheth the same in his gradation. Tribulation bringeth patience when he commeth thither, and teacheth vs that we ought to hold a sure hope in time of trouble, and addeth a promise. Hope maketh vs neuer ashamed. We must therefore belieue that we are heard of God, that God will helpe vs, and that wee are defended of God. For so the Psalmes command vs to belieue and pray. And in my trouble haue I cryed to the Lord, and to my God haue I called, and he hath graciously from his holy temple heard my voyce.

Rom. 4. 8

Psal. 17.

In

In trouble thou hast called on me, and I haue deliuered thee. I haue graciously heard thee, in the darkenesse of trouble. He hath cryed to me, and I will here him. I am with him in trouble, I will deliuer him, and he shall glorifie me. Of this matter haue wee no few examples. The Children praied in the midst of the furnace, and they were heard, and deliuered. *Daniel* in the middest of captiuity prayed, and in the den of Lyons, and he was preserued. *Susan* forsaken of all men, prayed, and she was heard. *Ionas* in the belly of the fish prayed. *Hezechias* as sickened euen to the death, he turned his face to the wall, and prayed to the Lord, and the Lord heard

Daniel 3.

Daniel 9.

Ionas 2.
Isa. 38.

heard him, and was made whole. Christ in the time of his tribulation and passion prayed, shedding forth drops of blood. *Stephen* in the middest of them that stoned him, praied. While *Peter* was kept in prison, there was prayer made of the congregation for him. Such examples ought to stir vp our mindes and our faith to pray more diligently, and with a more feruentnesse. For affliction and the great wailings and sorrow of the afflicted, are regarded of God so much, that no more acceptable sacrifice can be offered to God, then if ye offer a contrite & an humble heart, which God neuer refuseth, as sayeth the Prophet, Who is like the Lord our

Acts 2.

Psal. 10. 12

our God, which dwelleth in the high, and yet regardeth and beholdeth low things? Whom shall I looke on, but vnto the poore and contrite in spirit, and him that feareth my word. The Lord is nigh them, which haue a troubled heart. We are taught also that the Lord beholdeth and heareth the prayers and cry of sinners, of those sinners which although they haue committed neuer so filthy offences, yet belieue that the Lord God is, their God: for his promise made to Abraham, that is which belieue, that they haue God the father pacified in heauen for Iesus Christs sake: And through this faith call to God, and are heard: through this faith their

Esa. 66.

Psal. 36.

their ſinnes committed, are waſhed away. And the prayer of the afflicted goeth through to the throne of the grace of God. This faith is much worth, to perſwade the heart of the afflicted in temptation, that his praier is heard. And foraſmuch as God is more ready to heare, then we to pray, we ought ſurely to beliene, that our prayers are not idle, but that they pleaſe God, and are vndoubtedly heard; as *Sirach* alſo doth warne vs, Before thy prayer, prepare thy ſoule, and be not as a man that tempteth God: that is, lift vp thy minde with a ſure confidence that God wil here thee, but not for thy worthineſſe. But firſt, becauſe thou art ſure that God hath com-

Eccl. 3.

manded vs to pray, and for becauſe God hath promiſed graciouſly to heere vs. Secondly, for becauſe thou haſt a forme and manner of prayer aſſigned of him, wherefore we need not to feare, that our prayer ſhould offend him, for God caſteth off no man that commeth vnto him, yea hee calleth all men vnto him which are troubled in heart; *Come to me all yee that labour an are laden, and I ſhall refreſh you.* Mat 11. *Mary Magdalen* was a ſinner, which afterward ſhee began to waſh Chriſts feete with her teares, ſhee heard of Chriſt, Thy ſinnes are forgiuen thee. Alſo, the theefe in his extreme ſuffering, went to ioy. Likewiſe as *Zacheus*, Mat 9. *Matthew*, *Peter*, for he came

not to call the righteous, but
Luke 18. ſinners. He came to ſeeke the
loſt ſheepe, and loſt dram or
grote. He hath promiſed to
them that repent, remiſſion
of ſins, and receiueth them
into his fauour, as the prodi-
gall ſon. If we confeſſe our
ſinnes, he is faithfull and
righteous to forgiue vs our
ſinnes, and to clenſe vs
from all iniquitie. I haue
ſaid, I will confeſſe againſt
my ſelfe my vnrighteouſ-
neſſe, and thou haſt forgi-
uen the wickedneſſe of my
Ezek. 18. ſinne. Alſo if the wicked ſhal
repent from all his ſins which
he hath done, and ſhall keepe
all my precepts and will keep
iudgement and iuſtice, hee
ſhall liue, and hee ſhall not
die.

Of

Of prayer, and the manner of prayer in tribulation.

Prayer is the desire of the heart, for any thing to be required of God, it is the penitue sigh of godly minds, which call on the Name of the Lord. We are commanded to pray, watch and pray. Also, Aske and ye shall haue. Aske, and it shall be giuen you. Also, Pray continually. Againe, Be busie in prayer, and watch in it. For God doth not onely suffer vs to pray, but also commandeth, as he hath commanded vs, not to kill, nor to commit adulterie. Wherefore, like as they sin that kill, or rob, euen so doe they that neuer pray.

Mat. 16. 1 Thess. 5. Coloss. 4.

Luke 18.

Whose prayers are heard of God.

Eccl.9. The desire of the poore God heareth. The prayer of him that mekeneth himselfe, penetrateth and goeth through the clouds. He that

Ps. 100.1. regardeth the prayer of the meeke, and hath not despised their prayers. The Lord is nigh all them, that cry vnto him in truth. Such worship-

Iohn 4. pers God requireth, which worship him in spirit. The righteous haue cryed, and the Lord hath heard them, and he hath deliuered them

Psal.60. from all their trouble. From the ends of the world I haue called to thee, when my heart was dismayed, and in a

rocke

rocke hast thou exalted me. To the Lord haue I cryed in my trouble, and he hath graciously heard me. He beholdeth the lowly and broken in spirit, and such as feare his word. Parts of true prayer, as the promise, faith, the effect, to desire in the name of Christ, and thankesgiuing. Ps. 100. 19.

The promise of God.

Whatsoeuer ye aske the Father in my Name, he shall giue it you. Cry on me in the day of thy tribulation, and I will deliuer thee, and thou shalt glorifie me. He shall giue good things to them that aske him. I say vnto you, whatsoeuer things ye aske in your prayer, beleeue Iohn 14. Mat. 11.

that ye ſhall receiue, and they ſhall happen vnto you. Aske, and it ſhall be giuen you. If that two of you agree of any thing vpon the earth, whatſoeuer thing they ſhall require, it ſhall be giuen them of my Father which is in heauen. Call to me, and I will graciouſly heare thee. In prayer, Gods promiſe muſt be conſidered, how God hath promiſed, that he will heare vs. For he which hath commanded to pray, hath promiſed that he will both heare vs, and helpe vs.

Mat. 17.

Ier. 33.

Of Faith.

We muſt pray with a confidence, doubting nothing. This is the confidence which

which we haue toward him, that whatsoeuer we desire, according to his will, he heareth vs. A prayer without faith, obtaineth nothing at Gods hand; we must therefore pray in faith. And if ye aske in faith, he heareth vs. Faith is assuredly to beleeue, that God forgiueth vs our sinnes for Christs sake, and not onely forgiueth our sins, but also is present with vs, ruleth and gouerneth vs, that he may make vs safe. In this faith if we aske any thing, God doth graciously heare vs. For God will giue all things to them that beleeue in him.

To aske in the Name of Ieſu:

Is to haue a reſpect to the glorie and will of God, that the Name of God may be glorified. For the end of euerie prayer, is the glorie of God. To aske therefore in the Name of Ieſu, is to aske and deſire the glorie of Chriſt, and the ſpreading abroad of his Name.

The effect to deſire any thing.

The Lords prayer teacheth plainly, what thing we ſhould pray for. Moreouer, faith, hope, loue, patience. We muſt alſo pray that we be not tempted, for prayer onely obtaineth the victorie of

of all temptation. Also for publike and common necessities, for officers, for peace.

Of Thankesgiuing.

Offer to God, prayse. To thee shall I sacrifice the host or oblation of prayse, and I shall call on the Name of the Lord, I will blesse the Lord, at all times his prayse shall euer be in my mouth. None turned againe to giue glorie to God, but the stranger. The faithfull giue thankes that they are deliuered of their trouble, they magnifie God, and preach forth his giuing of benifites, but God oftentimes deferreth to heare, to exercise the faith of the godly, as it appeareth. Pyro-

Psal. 49.

Psal. 33.

Luke 18. *phenysse*, also *Luke* the 18, and yet stint not they to pray, nor mistrust God, although they obtaine not straight wayes that which they aske and desire, but continue still in prayer. For continuance in prayer hath

Dan. 9. the reward. He continued in prayer, he prayed the whole day through, euen to euen-tide, and was visited of

Iud. 9. *Gabriel*. We must prescribe or appoint no time to God. He that continueth knocking, to him it shall be opened. God gaue not to *Abraham* straight wayes, that which he promised. Therefore must we say, If thou wilt Lord, thy will be fulfilled. Although he shall kill me, yet

Marke 1. Iob 13. shall I trust in him.

CHAP.

Chap. 8.

We ought to be patient in affliction, not to be angry, nor to speake euill of God.

PAtience, is to feele and consider that God doth scourge vs to call vs to repentance, and therefore gladly to suffer the hand of God, and haue a confidence that God will forgiue vs, and that he will deliuer vs. Of this patience to God-ward, springeth forth patience toward men. For when the heart is at peace with God, it tarrieth helpe of him, and vtterly setteth aside lust to auenge. Thus patience can neuer be but

but when by faith we are assured that we please God, and that at length it shall come to passe, that we shall be saued. Christian patience therefore, is the comfort and ioy of the heart in afflictions, to whom there is annexed hope. For faith presently receiueth reconciliation and forgiuenesse of sinne, and a promise of the end. Hope tarrieth and looketh for the end to come, as saith *Esay*; In silence and hope shall be your strength. For hope hath his eye to the will of God, and knoweth, that God hath care on him; And it shall come to passe, that God will gouerne the ends according to his promise, although there appeare no helpe

helpe at all in any creatures, as it is spoken of *Abraham*, Against all hope, he beleeued in hope. That is, although in the whole compasse of nature, there be no hope at all, yet beholding the word of God felt inwardly, that that which God had promised, should come to passe. Who, as saith *Paul*, calleth those things which are not, as though they were. Therefore the mind is quiet in Christian patience. For it considereth that afflictions are not ill, nor are layd on vs of God to our destruction. For he is well assured, that he is tempted through the good will of God, and exercised to repentance for his health. And forasmuch as the mind

is

is fixed toward this will of God, he is not angry with God, for he knoweth how this calamitie or trouble commeth not by chance or fortune, without a cauſe, but rather reioiceth in affliction. That is it that *Eſay* ſpeaketh, In ſilence and hope ſhall be your ſtrength: That is, be ye not angry in God, or with God. Be ye angry, but ſinne not: That is, Be ye not angry with God, becauſe he ſuffereth you to be puniſhed, and doth not by and by helpe you, be not for that moued to exerciſe vengeance, or to forſake God, but ſpeake cloſely within your hearts: That is, conſider the word, and according thereunto, ſuffer affliction. Such patience

is

is stedfast and sure, yea, euen when all mens comfort and counsell forsake vs. Which thing holy Scripture euidently proueth euerywhere. For he will not be forgetfull of the poore continually. The patience of the poore shall not perish at length. Tary, the Lord do manfully comfort thy heart, and suffer the Lord. In silence and hope shall be thy strength. It is good to looke for the health of the Lord in silence. Whatsoeuer is laid on thee, receiue it, & when thou art brought low, haue patience. He that is patient, is ruled with much wisedome. He that is impatient, sheweth forth his foolishnesse. In your patience shall ye possesse your soules.

Psal. 26.
Esa. 30.
Eccl. 2.
Prou. 14.
Mat. 10.

Affliction bringeth forth patience, patience probation or tryall, probation hope, and hope ſhall neuer be aſhamed. 2 King. 16. So *Dauid* patiently ſuffered the perſecution of his ſonne, and the curſe of *Shemei*. *Iob* is a notable example of patience, The Lord gaue, the Lord hath taken away. *Abraham* was patient, when his wife was taken away and ſet in *Pharaohs* houſe. Chriſt is onely the Captaine and moſt perfect example of patience. So farre is it off, that aduerſities ſhould annoy or hurt vs, that they are verie profitable vnto vs. For the good, the more they are afflicted, the more patient they are, knowing that through much trouble is the way

way of heauen. For they know, that by much patience, they are tryed and proued, as *Peter* ſaith, Whereby the tryall of our faith may be more precious then gold, which periſheth and is tryed by fire. Wherefore a proofe or tryall helpeth to the encreaſe of hope. For, when we conſider, that in no ſuch ſo great afflictions, we are forſaken, we gather confidently, that neuer after this ſhall we be forſaken. We ought therefore patiently to ſuffer thoſe ils which happen on vs in this world. For if we be impatient, we be not Chriſtians. For as many as haue beene ſince the beginning of the world hitherto, godly and Chriſtian men, they

1 Pet. 1.

they haue all beene afflicted with manifold troubles. But for becauſe they haue ouercome them with patience, their hope ſet and fixed in God, therefore they are made ſafe, as witneſſeth the examples of the holy, from the firſt *Abel* vnto thoſe righteous which in theſe dayes are aliue. Wherefore it behoued euen Chriſt himſelfe, by the Croſſe to enter into life. And this in all aduerſities is great comfort, and of great ſtrength, to know that God requireth patience,
Col. 1. and that mingled with ioy. But mans reaſon perceiueth not that, but God teacheth it. For our reaſon is therefore troubled and vexed in perſecution, becauſe it thinketh that

that we are afflicted, because God either hateth vs, or doth not regard vs, neither will helpe vs. These false opinions God plucketh from vs, and teacheth vs, that we are afflicted, not because he hateth vs, but because he will either amend vs, or when we be amended, so to continue, according to that saying, He correcteth the sonne whom he loueth. Againe, I will not the death of a sinner. Again, He hath concluded all vnder sinne, not to destroy all, but to haue mercie on all. And this thing engendereth gladnesse in our minds, to know and feele that it pleaseth God to haue vs afflicted. For we must be like the Image of his Sonne. Moreouer, that in our affliction

Ezec. 16.

affliction, he will helpe vs, and keepe vs, and alſo comfort vs with the holy Ghoſt, and ſet our conſcience at peace, and make vs be glad in God, ſo that we deſire helpe of him. For he commandeth that we ſhould looke for helpe at his hand, according
Eſa. 49. to this, All they that tarrie, they ſhall not be confounded. And God commandeth likewiſe that we ſhould aske helpe of him, Call on me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me. Of this patience and comfort, God alone is the authour, which alſo giueth patience. For thou art
Ier. 19. my patience, O Lord. Yet O my ſoule be vnder and ſubiect to God, For of him is my

my patience. Thinke the thoughts of peace, that I may giue you the end and patience. The God of patience and comfort, &c. This Christian patience hath certaine conditions whereby it is knowne to be the true patience. First, It grudgeth not, neither excuseth it selfe, as though it should suffer vnworthily for his sinnes. Wherefore he sitteth downe and holdeth his peace, as *Ieremie* saith, Hee sitteth alone, and speaketh no word, for he hath layd a yoke vpon him. Secondly, It casteth all carefulnesse on God, and committeth it selfe all whole to God, that Gods will be done, and not his. Thirdly, It humbleth himselfe, and casteth

Rom. 15.

caſteth off ryot, and the pleaſure of the world. Fourthly, he is merrie, and ready to ſuffer, yet more heauier and more grieuous ills.

CHAP. 9.

Succour in affliction may be asked of God.

WE muſt looke for helpe in all afflictions, for God promiſeth his helpe, ſaying, I am with you, feare ye not, I will ſtrengthen you. Againe, Without me ye are able to doe nothing. But when he is preſent, we are able to do all things through him. And if he be with vs, who ſhall be againſt vs? Of what danger ſhall we be afraid

Iohn 15.

afraid of? He hath promiſed truly to be with vs vntill the end of the world, and vndoubtedly he will be. Let vs call therefore on his helpe, he is true, and is ready to all them that call on him in truth. *Iudeth* deſiring helpe of God, ſaid, Helpe me thy handmaid which haue none other helpe but the Lord. Giue vs helpe from the holy place, or elſe he ſendeth helpe from his holy place, And from Syon will he defend thee. O God giue heed toward my helpe, and haſte to helpe me, O Lord. Bleſſed is that man, whoſe helpe is of thee. Helpe vs from tribulation: for vaine is the helpe of man. My helpe is of the Lord which made heauen

Iud. 6.

Pſal. 83

Pſ. 100. 20

heauen and earth. In time of tribulation we ought from aboue to looke for the helpe of God: but the manner, time, and kind of helpe is vnknown vnto vs, that faith and hope may haue place, which sticketh to those things, which are not seene nor heard. Doe not therefore in time of trouble run without thy selfe, but tarrie within thy selfe, and tarrie the strength of the Lord. He will come if thou depart not, He will strengthen thee, if thou seeke none other strength, for he commeth not to them that flee, but to them that tarrie boldly. Tribulation must not be ouercome with flight, but with constancie, and sticking in the

the faith of the Name of God. Also the helpe of the Lord is ouer them that only put their confidence and trust in God, he is ready with all his Angels, when all other things forsake them, he hath a respect to his in affliction: continually hee keepeth them and comforteth them. To *Elias* when he was fled, and was hungry, he sent a Rauen which brought him bread. Againe, he sent him bread and water by his Angell. He was with the Elder *Toby*, and at length healed him of his blindnesse. He turned the wailing of the Iewes into ioy. He wrought marualously with the Bethulians which cryed vpon him. He was with *Daniel*

3 King. 17.

2 King. 19.

Tobi. 5.

Dan. 5.

and the Children in the Furnace of fire, that the fire ſhould not hurt them.

Dan. 13. When *Daniel* was in the den of Lyons in Chaldee, the Lord ſent him his dinner from Iury. *Suſan* was left comfortleſſe and in deſperation, and yet in extreame danger God deliuered her, and conſidered her anguiſh.

Ionas 2. He preſerued *Ionas* in the belly of the Fiſh, that he ſhould not periſh, which yet had deſerued death. He was with *Peter* in priſon, and

Acts 12. deliuered him. He brought *Paul* forth of priſon, to whom God ſpake by a viſion in the night, Feare not, but ſpeake, and hold not thy peace. And foraſmuch as I am with thee, no man ſhall draw

draw nigh to hurt thee. Wherefore *Paul* cryeth on his manner, As the passions and sufferings of Christ doe abound in vs, euen so doe consolations and comfort by Christ. We must therefore aske helpe in time of trouble, of God onely, which of himselfe, and by himselfe defendeth euerie man that is his, and not by the helpe of man. Of which thing there be examples how oft times he holp the people of Israel, when none of all the people about them were with them, but all against them; onely with his presence through his true worship in Ierusalem and Syon. He will send help vnto thee from his holy place, and out of Syon shall

2 Cor. 1.

he defend thee. And as often as they looked not for helpe out of Syon, but out of Ægypt, or from the Assyrians, so oftentimes they fell, and were worse hurt, as men which claue to a staffe of a reed. For helpe or succour required of creatures, is not onely vaine, but is also to our hurt and losse, as *Luke* telleth of the woman which had the course of blood, which bestowed in vaine all the substance she had on Phisitians, and receiued helth by faith onely in Christ. For God deliuereth when most need is, that his glorie may shine the brighter. Therefore the will of God must be looked on, and our helpe and hope may be affixed in nothing else

elſe then in God, which is an helper in time conuenient, which hath fixed his eyes vpon thee. For the eies of the Lord are on the righteous, and his eares ready to their prayers. We may put no affiance nor truſt in man, nor in mans helpe, but in God onely. Vaine is the helpe of men. Curſed is he that truſteth in man, and maketh fleſh his defence, and is departed from God. Thy King ſhall not increaſe his horſes. Woe to them which goe downe into Ægypt, hoping in the helpe of horſes. Some in horſes, and ſome in chariots, but we in the Name of the Lord. Nor hath he delight in the ſtrength of the horſe, neither yet pleaſure in the

Pſal. 31.

Ier. 17.

legs of men. The Lord delighteth in them that feare him, and in them that put their hope in him.

CHAP. 10.

Yet in affliction or ſickneſſe medicine and counſell are not to be deſpiſed.

FOr God by inſtruments performeth his will, and doth, and worketh all things in their order by meanes; as cleerely teſtifie the holy Scripture. *Eſay* commanded to take a cluſter of Figges and to plaiſter them vpon *Ezekias* wound, and ſo to be made whole. This is certainly a great praiſe and defence

Eſa. 38.

fence to physicke: For God will not the vse of his creatures to be neglected or despised. He condemneth only the faith and confidence in creatures. And although he might easily haue healed *Ezekias*, with one word, yet would he do it by medicine. So he might bring forth and increase children of mans body otherwise, or by some other manner, but yet he will doe it by the woman. Wherefore let vs vse things as God hath created them with thankesgiuing, and let vs onely put no confidence in them, as we read that *Asah* dyed, which in his sickneſſe sought not the Lord, but Physitians. Hope must chiefly be put in the Lord,

and afterward let vs vſe the helpe of Phyſitians, as the benefit of God. Moreouer, we muſt conſider, that God hath created medicines, as witneſſeth *Ieſus Syrach*, Honour the Phyſitian for neceſſities ſake, for the Higheſt hath created him: For of God is all remedy, &c. Beſide that, among the people of God there were euer Phyſitians, and *Luke* himſelf the Euangeliſt, was alſo a Phyſitian. But yet (as I ſaid) we muſt put no confidence in the Phyſitian, but rather in God. For Phyſicke without the working of God, helpeth nothing, as witneſſeth the hiſtorie of the woman which twelue yeeres ſuffered the fluxe. For the outward

Coloſſ 4.

outward Phyſicke is deceitfull, and nothing at all, except health be inwardly giuen of God. The woman is not reproued, becauſe ſhe ſpent much on Phyſitians, but rather is priuily ſhewed, that Phyſicke is in vaine, when it is attempted without God. So may we not deſpiſe Phyſicke, whom the Higheſt hath created of the earth: ſo that we renounce our will into the hand of God, which is the chiefe point that is by Phyſicke, either to heale vs, or to kill vs. This is the ſtrong faith in God, through which, no ſickneſſe is ſo grieuous and vncurable which is not made whole. This faith I ſay, is nothing elſe but the moſt liuely opinion, and vn-

doubted truſt in the mercie of God, whereby a man vndoubtedly perſwadeth himſelfe, that he is in the fauour of God, & that God is courteous, and forgiuing him all things that he hath either done or ſaid: courteous in good things, forgiuing in ill things. This faith commeth by hearing, and hearing by the word of God. Phyſicke therefore may not be deſpiſed: For God is the Author and Creator of things, in which alſo he worketh as by a meane. So *Elizeus* tooke Salt, and caſt it into the fountaine of waters, which were very ill and vnholeſome, and made the waters whole againe. He purged and rid the leper of *Naaman*, Captaine

taine vnder the King of Syria, in the water of Iordan. Water without the word and promise of God is nothing, as if any other had washed himselfe a hundred times in Iordan, he should not haue been cleansed. *Naaman* is clensed, for he had promise; Be thou washed, and thou shalt be whole. When he regardeth not this promise, but onely the water, he erreth, and tarrieth in lepresie, and so should haue perished, and haue beene a blasphemer against God, vnlesse he had beene warned of his seruants. He came therefore with faith, and was made whole. So Christ to make the blind man whole, made clay with spittle. Againe, the her-

Mat. 9.

hem of Chriſts garment touched, deliuered the woman from the fluxe of blood. The voyce of Chriſt called forth *Lazarus*. The voyce of Chriſt called forth vncleane ſpirits from men. The ſhadow of *Peter* expelleth ſickneſſe. So much can the creature doe, taken into the hands of the Almightie, which hath not this ſtrength of Nature, but of the euerlaſting word of God, of whom it receiueth the ſtrength of doing, that it reſteth not, but is euer working and mightie. For there is nothing made of God in vaine, although it be neuer ſo vile. For therefore God created thoſe vile things, to ſignifie, that he himſelfe worketh

worketh in those abiect and vile things: but the wicked doe attribute the strength of curing, healing, multiplying, and bringing forth to the earth, nature, and herbes; but the faithfull attribute it to the liuing word of God, and to the present power of God. For God worketh all things by the earth, herbes, & other his creatures, as by instruments, but yet we ought not to attribute those things to trees, and herbs, although God vse those things for our sakes, but to God which worketh all things in all things, that all things may be referred to their first welspring. Wherefore it is sure that God by instruments doth worke, clense, heale, and make safe. So God onely

feedeth vs, your heauenly father feedeth them, yet vſed he bread as an inſtrument to
Pſ. 100. 3. feed by. Bread confirmeth the heart of man. Againe, God alone keepeth vs, and defendeth vs, accordiug to this; Except the Lord doe keepe the Citie, he that keepeth it, watcheth in vaine, and yet he keepeth it with the miniſterie of Angels and gouernours. Finally, God is the Authour and Lord of all things, he hath his organs and inſtruments, with the which, as with meanes, he doth what he will.

CHAP.

CHAP. II.

In affliction no time may be appointed to God, neither yet manner whereby we would be deliuered.

THere is no time nor measure of affliction to be prescribed or limitted to the Lord, although he defer the matter a long season, as it appeareth in the fifth Chapter of *Iohn*, that the infirmitie of the sicke was prolonged vntill the thirtie and eight yeere, by the will of God, vntill Christ should come and be glorified. So let vs beleeue certainly, all our afflictions to endure the longer, Iohn 5.

longer, through the mightie will and worke of God, that at the laſt the Lord be glorified in vs. A certaine man was borne blind, and continued ſo blind vntill he came to the perfect age of a man, but wherefore? verily, that the worke of the Lord might be ſhewed in him. In like wiſe the Iſraelites were not only grieuouſly puniſhed vnder *Pharaoh* in Ægypt, but alſo a long ſeaſon; not that they ſhould be deſtroyed, but rather that the Name of the Lord ſhould be glorified in them. *Iob* alſo was caſt into grieuous helliſh paines many moneths, that by the continuance of his paines, it might be made manifeſt that all men were lyers, and God only

onely true: That is, that the Name of God by him might be glorified. In like manner, *Ioſeph* hauing knowledge by his dreame, that he ſhould be a gouernour, was kept long time, partly vnder a grieuous ſeruitude and bondage, and partly in priſon: But for none other cauſe, but that the Name of God, by him deliuered from ſo low humilitie, and brought to ſo great honour, might be glorified. God will therefore helpe when need ſhall require, when we be in a manner compelled to deſpaire in all humane helpe, and when all carnall counſell deceiue vs: for God onely will be glorified. Chriſt did not change water into wine at the beginning

ginning, but did tarry vntill it appeared manifestly to all the guests that there lacked wine: that the glorie onely to God, and to none other might be giuen. It seemeth oftentimes that God doth leaue his elect in the middest of all ill, but suddenly helpeth and giueth succour, especially when all things is brought to desperation and beside all hope, with some rare and seldome shewen myracle he helpeth, although naturall remedy doe lacke, and trouble abound on euerie side, so that it seemeth, that the Lord hath forgotten his elect: but afterward he faileth not to deliuer them out of the midst of all their troubles more

gloriously.

glorioufly. He might haue let *Pharaoh* that he ſhould not haue puniſhed the Children of Iſrael, but when all mans helpe was paſt, he deliuered his people from *Pharaoh* in the Red Sea. The Lord doth prolong helpe for our vtilitie and profit, that he might exerciſe and proue faith by temptation, ſo that he onely might poſſeſſe the title and name of a helper, that we might learne the better to truſt in God, and to haue compaſſion vpon other that be tempted, as in the *Pſalme*. And thy learning hath corrected me for euer, and thy diſcipline ſhall teach me. So *Paul* ſpeaketh of Chriſt, It behoueth that Chriſt in all things ſhould be

Pſal. 17.

be made like his brethren, that he might be mercifull ouer them. We ought not therefore to deſpaire in the time of affliction, ſpecially when we know certainly, that the terme and end of puniſhment and paine, is to be preſcribed, limitted, and appointed of God, as the Prophets beare witneſſe; When the yeeres begin to be fulfilled, I will viſit you, and raiſe vpon you a good word. Alſo the day ſhall be, that I will breake his yoke from thy necke, and ſtrangers ſhall beare no more rule ouer it. He which ſhall belieue, ſhall make no haſte. He which yet ſeemed a farre off, ſhall appeare at the end, and ſhall not lye: although he

Ier. 29.

he tarry, yet looke for him, for he is comming, and at the laſt he ſhall come, and ſhall not be ſlow. Wherefore we muſt ſay; The will of the Lord be fulfilled. Alſo, Lord, if thou wilt, thou maiſt make me cleane. Alſo, *Paul* ſaith, The Lord is faithfull, which will not ſuffer you to be tempted aboue your might, but ſhall giue with temptation, power to reſiſt, that you may be able to ſuffer. Although he kill me, yet will I truſt in him. If I ſhall walke in the middeſt of the ſhadow of death, I will not feare euill things, becauſe thou art with me. *Iudeth* in the ſeuenth and eighth chapters, is a good example. The people of Iſrael were forty

1 Cor. 10

Iob 14.

Iohn 2.

yeeres

yeeres in desert. God did not giue to *Abraham* shortly that which he promised. So Christ said, his houre was not yet come. The woman of Canaan is a good example. Also, Christ was tempted of the Deuel in the wildernesse fortie dayes.

Chap. 12.

It is a great comfort to them that be in affliction, to remember that Christ was also tempted, and exercised with ill, as we be wont to be exercised.

First we see Christ tempted, in whom we haue an example of patience and long suffering. This is our Captaine

Captaine whom we ought to follow in suffering, lest it should be heauie to vs when we be tempted and punished in this world, either of the Diuel, or of his members. For as the Apostle saith, We haue an high Priest tempted in all things like to vs: without sinne. And forasmuch as it behoued him so to be tempted, that he might the better helpe them that be tempted; Therefore Christ was deliuered to the Diuel to be tempted, as he was after betrayed to the Iewes to be crucified, that we which be tempted by him, and in him, might liue. And furthermore, that by his temptation, he should ouercome, lest we should obey and be ouercome

ouercome in temptation, and by that his death he might redeeme vs from perpetuall death. Therefore let vs not be angry, nor take it grieuously when we be let slip by God our Father into diuers temptations, tribulations, and afflictions: because no man is tempted except the Lord will: nor the Diuel hath no power to hurt any man, except the Lord will permit and suffer him: and whensoeuer he shall suffer him to tempt, yet he will not suffer vs to be tempted aboue our power. We haue not onely Christ for our example, but also the godly, both Prophets and Apostles, which in like wise haue beene tempted, persecuted,

persecuted, stoned, killed, and crucified, as *Paul* of himselfe witnesseth. It is a great comfort to the godly, when for the Name of Christ and his holy Gospel, they suffer persecution, imprisonment, and at the last death; in which troubles, yet ioy and affliction haue place, and be mixt together. If they be punished, it is ioy and comfort to them to haue Christ, and all good and holy men followeth with them in their afflictions: as *Paul* saith, Receiuing the word with great affliction and ioy of the Holy Ghost. So Christ doth comfort his elect, saying; In the world you shall haue affliction, but be of good comfort, I haue ouercome the world. Iohn 16.

You ſhall weepe and lament, and the world ſhall reioyce: You ſhall mourne, but your mourning ſhall be turned into ioy. The ſeruant is not better then the maſter. He that will follow me, let him deny himſelfe, &c. He which doth not take vp his croſſe and follow, &c. He that will ſaue his ſoule, ſhall looſe it, &c. And he which will looſe his ſoule for my ſake, ſhall find it euerlaſtingly. For the Goſpel is the word of the croſſe, Whoſoeuer preacheth it truly, & confeſſe it, muſt needs ſuffer affliction. For thy Goſpel doth reproue the world, and condemneth thoſe things which be in the world. But the world cannot ſuffer that, therefore

Iohn 15.

Mat. 15.

therefore he punisheth, persecuteth, and killeth the godly. We haue examples enough; *Cain* killed *Abel*; *Esau* persecuted *Iacob*; *Saul*, *Dauid*; *Pharaoh*, *Moses*; the Pharisies, Christ; the Iewes, the Apostles; *Herod*, *Iohn Baptist*. If therefore we be likewise punished and tempted, there chanceth no new things to vs, but let vs remember Christ and his Apostles, our examples, which admonished, and warned vs of such things, which were in like wise punished, and did teach vs, that all such as would liue godly and meekly in Christ, should suffer persecution, And by many troubles we must enter into the Kingdome of God. 2 Tim. 3.

Chap. 13.

It is great comfort in affliction that no man can hurt the faithfull, except Christ will.

ALthough the world and the Diuel be neuer ſo furious and madde, yet the faithfull cannot be hurt. I will not feare a thouſand people compaſſing me about becauſe they ſtand vnder the wing of God. Alſo, all the creatures cannot hurt the faithfull, except God will. The water did not hurt the Iſraelites: the fire did not hurt the three children, being in the furnace: the Lyons did not hurt *Daniel*: *Dauid*

Dauid stopped the mouth of the Lyon, as the Epistle written to the Hebrewes cleerely witnesseth. If the faithfull perish in battell, it is the good will of God: without whose will and sufferance, no aduersitie can come vnto them. And he that hurteth one faithfull, doth not hurt him, but God: for God doth reuenge the wrong done to the faithfull, as it were done to himselfe. And if any aduersity or heauinesse hang ouer the people of God, God regardeth and taketh that euen as he himselfe were punished, and grieued; but the reuenging thereof, is to be left to God: for God maketh himselfe defender of all belieuers; he doth take

them, and carrie them vpon his ſhoulders: Therefore God hath charge ouer the godly, whether they liue or dye: Nor he doth not leaue them in the middle of their trouble and croſſe, but then he is more neere them, and cannot forget his elect. He is the God of *Abraham*, *Iſaac*, and *Iacob*, whereſoeuer they be. So Chriſt. The haires of your heads be numbred. The Iewes did ſeeke to kill Chriſt, but his time was not then come. No man did ſet hands vpon him, becauſe his houre was not come. They went about to take him, but he did eſcape from the middle of their hands. Notwithſtanding the wicked doe often ouercome the godly, and

Mat. 10.

Iohn 10.

and God doth suffer the wicked to preuaile against the good: but through that rod, the Lord doth call his to repentance, and teacheth them in feare. So *Cain* preuailed against *Abel*, the Sodomites against *Lot*, *Esau* against *Iacob*, the Philistians often did ouercome the Israelites, *Abymelech* ouercame the Sichimites, *Saul* against *Dauid*, *Herod* against *Iohn*, the Iewes against Christ, *Acab* & *Iesabel* against *Elias*, the Iewes against *Stephen*, the Turkes often ouercommeth the Christians. In these examples it is great comfort to the godly which suffer wrong, to whom the Lord saith, I will fixe mine eyes stedfastly vpon thee. That which was Psal. 32.

done in the beginning of the world, is done alſo euen vnto the end of the world. The wicked thinke that they ouercome, when that they kill, and caſt other into exile, and thinke that the Lord doth forſake them, when he doth not deliuer them from death and perſecution, by ſome viſible myracle. Surely Chriſt was ſo deliuered from death, and ſo all they which doe beleeue in Chriſt, by Chriſt be deliuered from death. God would not grant (if he did not certainly know) that of perſecution, and ſuch other euils, which be wont to chance to his elect, greateſt profit to come vnto them. He ſuffereth them to be caſt into priſon,

into

into dennes, and into death, that he may declare thereby that he hath both power and will to saue them: Such diligent care hath the Lord ouer the godly. God with all his Angels is ready, when all other things doe forsake. Whereof the Psalme saith; When my father and my mother forsooke me, the Lord hath taken me. Further, it is a great comfort to the godly, that the wicked (whom God doth vse as a rod to scourge the godly people) goe not cleere away without punishment, whom he maketh either shamefully ashamed, or through their owne counsell he doth take them, and bringeth them into the same destruction

which they their ſelues haue ſtudied and found out for other: As it is right before God that he ſhould reward euerie man according to his workes. What is ſo iuſt before God, as that they which doe oppreſſe the godly in this world, and through perſecution make them exiles, in the world to come ſhall ſuffer the ſame perſecution, which they haue done to other. The godly that they may be in reſt with other Saints, which comming from great trouble, ſhall now receiue the Kingdome eternall. For when we be gone here hence, all labour and ſorrow ſhall ceaſe, and reſt and ioy ſhall follow. And to the wicked ſhall follow clean contrarie,

contrarie, like as (we read in the Gospel) did follow to the rich glutton. Sonne remember, &c. Woe be to thee Assur, the rod of my anger and furie. I will teare thee, and breake thee as the bough of a tree. Also *Paul*, It is right (saith he) before God, to giue affliction to them which do punish you, and to you which be punished, releafe and deliuerance thereof. Examples hereof be *Pharaoh*, *Balthasar*, *Daniel*, *Senacherib*, *Saul*, *Absalom*, the Pharisies, *Chaphas* and *Pilate*. The cause is, for he that hurteth one faithfull, wrongeth not only him, but God, the which doth reueng the iniurie and wrong done to the faithfull, as iniurie done

Esa. 10.

Rom. 9.

Dan. 5.

done to himselfe, as the Lord said to *Samuel*, They haue not cast thee away, but me. He forbiddeth to touch his faithfull, saying, Doe not touch mine Annointed, and say not ill of my Prophets. They which deuour *Iacob*, doe sinne, and ill shall come vpon them. He that toucheth you, toucheth the apple of mine eie. They that spoile thee, shall be spoiled. Also Christ, He that heareth you heareth me, and he that despiseth you, despiseth me. And so God did speake from heauen to *Paul*, saying, *Saul*, *Saul*, why doest thou persecute me.

1 King. 7.

Ier. 10.

CHAP.

Chap. 14.

The goodnesse of God is not to be despised, or lightly regarded in afflictions, whereby God will punish and giue warning.

God therefore giueth warning and monition before, that men should repent, & so repenting, should beleeue and receiue grace, and they which will not beleeue, should be without excuse, and suffer punishment iustly. So *Noah* in his time did admonish men an hundred yeeres. And *Lot* did warne the Sodomites. Also Ægypt was in perill to perish, Gen. 6.

riſh, then *Moſes* was ſent. It was ſhewed before by the Prophets, that the tenne Tribes ſhould be carried to Babylon, Hieruſalem ſhould be ouerthrowne by the Caldees, and the people brought to captiuitie. *Ieremy* was ſent, which preached forty yeers. *Nabucodonoſor* was made afraid in his dreame. So Chriſt did bewaile and ſhew before, the deſtruction of Hieruſalem. The place of repentance with God is before the ſentence giuen, but not ſo, if it be written. The fooliſh virgines did aske oyle in vaine, when the gates were ſhut vp. *Eſau* mourned too late, when *Iacob* had gotten the bleſſing. So the Pſalme, Seeke the Lord while he may

may be found. King *Balthasar* did not seeke the Lord, nor did not find him : but *Nabucodonosor* did seeke him and he did find him. Also the vnfaithfull ministers bounden both hand and foot were cast out into vtter darknesse. When the wrath of the Lord is consummate, or at the full, the godly be punished with the wicked. The iudgement of God, when he is angry, is giuen vpon all, as well good as ill, as *Esay* teacheth. Also the Psalme, The godly conceiue a hope of felicitie and grace, as they doe confesse: We haue not forgotten thee. The Lord shall not cut away his mercie for euer. And they which be chastened, doe suffer iudgement, Esa. 64.

ment, and at length doe obtaine mercie. He will not be angry for euer. Therefore the Lord doth chaſten all the godly which doe repent, with paines in this world, as he puniſhed *Dauid*, that he might make them more lowly. Hee doth inſtruct them with learning, and maketh them more circumſpect and warie. God doth euer ſend before, both meſſengers and tokens, that men might repent: and to them which will not repent, no excuſe ſhall be left: As the Prophets, Chriſt, and his Apoſtles, did warne men in their time, as it is written: Wiſedome ſitteth without the dores, and preacheth in the ſtreetes, and crieth aloud, &c.

Prou. 1.

He

He councelleth and ſtirreth his to repentance, that they may feare leſt he caſt them among the blaſphemers. But they be not caſt away, the which made afeard by Gods word, doe beleeue Chriſt, but rather Chriſt draweth them to himſelfe, ſaying, Come to me all you which labour and be burdened and laden, and I will refreſh you. But thou wilt ſay, The proper work of God is to fauour and to haue mercie, and therefore he will reuoke his ſentence. It is true, for it is a ſtrange worke to him to be angry: for verily, he would not the death of a ſinner, but rather that he ſhould be conuerted and liue. But vnder this condition, he he will reuoke his ſentence, if we

we knowledge our ſinnes, whereby we haue prouoked God to wrath, and doe repent. If the wicked doe repent, &c. But repentance is conuertion and turning of the wicked man, whoſe two parts be contrition and faith. Contrition, is to knowledge the ſinne, and by the iudgement and ſentence of God, truly to be made afraid, ſaying, We haue ſinned onely to behold thou art angry. Alſo, I am he which haue ſinned. But faith is a conſtant truſt of mercy, by the which we decree and reckon ſurely, that our ſinnes be forgiuen vs for Chriſts ſake. Then ſhall God reuoke his ſentence, when there is yet time to pacifie God: as we read in

in *Ionas* of the destruction of the Niniuites. And the word of God was spoken to *Esay*: Goe and say to *Ezekias*, Thus saith the Lord God of *Dauid* thy father, I haue heard thy prayer, and seene thy teares and weepings, Behold, I will adde and put to thy dayes fifteene yeers, &c. So Christ did set forth the faith of the woman of Canaan which before he seemed to put away. Is God therefore to be esteemed mutable? No, for although he reuoketh the sentence, which he willeth to be secret and hid from vs, yet he doth not change his eternall counsell, but for this cause those things be done by the godly prouidence of God, that the faith

faith of the righteous might be proued. Therefore the decreed purposes of God be irreuokeable, and cannot be called againe, nor any man liuing can breake or disapoint the decree and purpose of God, as *Esay* witnesseth, saying, The Lord hath decreed it, who can breake or make it void? He hath put forth his hand, who can turn him again? So *Nahum*, Who can stand before the face of his wrath and indignation? And, who is able to resist in the wrath of his furie? Surely no man, no creature can breake the decree appointed of God, or resist his wrath. The decree of God may be broken by repentance, that is, by sorrow that the

Esa. 14.

Naum. 1.

the sinne is done, and by faith, which doth certainly beleeue and feele, that all our sinnes be forgiuen vs for Christs sake. This faith doth ouercome the iudgement of the Law (which is the decree of God) which is his wrath: Whereof *Ezekiel* speaketh, The Lord saith, I haue searched for a man the which would make vp the hedge, and set vp himselfe in the gap before me in the lands behalfe. It is said to *Moses*, Let me destroy this people. He which saith, let me, doth signifie and declare, that he may be letted, which by no carnall armour, no walles of defence, nor by no mans wisedome, is or can be brought to passe, but by the

the onely faith in the word of God which is Ieſus Chriſt.

Chap. 15.

There be diuers crafts of the Diuel, whereby he tempteth, and where one craft profiteth nothing, he addeth many other.

THe Diuel hath not one grin, ſnare, or deceit, but diuers: For he goeth about to deceiue faſters, and learned people or cloiſterers, by one policie and other, which be conuerſant in the multitude and common people by another craft: But againſt all the aſſaults of the Diuel,

Diuel, there is none so sure and ready a remedy at hand as the continuall meditation of Scripture: as Christ did ouercome all the assaults of the Diuel by the onely meditation and recitall of the Scriptures. For that is the only commoditie and profit, the continuall meditation of the Scripture both by day and night, and so *Paul* saith, Take you the hearts of health, the sword of the spirit, which is the word of God, whereby we defend all his firie darts and weapons, and vtterly extinguish them. Wherefore it is best remedy in the beginning of all temptation, to checke the Diuel in the mouth, that it becommeth not vs to doe that which

Mat. 4.

which he ſtirreth and ſuggeſteth vs to doe, ſpecially, becauſe God prohibiteth and forbiddeth it to be done, that he cannot by any means ſuffer: nor he will not be ſmitten downe nor driuen away with one ſtroke or twaine, but he will come againe as often. For he walketh about as a roaring Lyon, ſeeking whom he may deuour. Whom you muſt reſiſt with ſtedfaſt faith, ſaith *Peter*. For the Diuel knoweth how to bring forth the witneſſes of Scriptures, but falſely of his ſpirit of errour.

1 Pet. 5.

Firſt,

First, If thou be tempted in pride or vaine glorie, answer him againe:

It is written, God resisteth the proud, but to the lowly he giueth grace. Ashes and earth, why art thou proud? He which exalteth, himselfe shall be brought low: and he that lowly meeketh and submitteth himself, shal be exalted. So *Moses* & *Aaron* in the beginning were lowly, but at the last they were great. So *Ioseph* was lowly in Ægypt. *Daniel* in Babylon was lowly. The Apostles were fishers. Pride did throw *Lucifer* out of heauen. So *Pharaoh*, *Nabucadonosor*, *Balthasar*, 1 Pet. 5.

thaſer, Holophernes, and other proud Kings: pride hath caſt them downe into extreame miſerie. The Lord hath put downe the mightie from their ſeat, and hath exalted the lowly.

Secondly, If thou be tempted in wrath or anger:

Iam. 1. Say, it is written, the wrath of a man doth not worke the iuſtice of God.

Epheſ. 4. Let not the Sunne goe down vpon your wrath. Be ye angry, and doe not ſinne. Thou ſhalt not hate thy brother in thy heart, but ſhalt tell thy neighbor his fault, that thou beare not ſinne for his ſake: nor thou ſhalt not haue in remembrance the wrong of thy

thy Citizens. For wrath engendreth hatred, and hatred, manslaughter; and *Cain* by hatred killed his brother, and euerie one which hateth his brother, is a man-killer. To hate a man, is not onely to be of a strange mind toward him, but to deny your neighbour such workes as brotherly loue doth require. 1 Iohn 4

Thirdly, If thou be tempted in feasting, or gluttony and drunkennesse:

Say, it is written, Take heed to your selues, lest your hearts be ouercome with feasting and drunkennesse. Who is accursed? Be not they which delight in much drinking of wine, and study Luke 21.

how to drinke off cup-fuls? Woe be to you, which be ſtrong to drinke wine, and expert to ſet vp drunkennes. Alſo, woe be to you that riſe vp early to vſe your ſelues in drunkenneſſe, & yet at night are more ſuperfluous with wine. Wine maketh ſcorners, and drunkenneſſe prepareth brawling or chiding. Fornication, wine, and drunkennes take away the heart. Alſo, drunkards ſhall not poſſeſſe the Kingdome of God. Be you not drunken with wine, in the which is exceſſe. It is not vnlawfull to drinke wine, the Scripture would that the body ſhould be chaſtiſed, that it be obedient and ſubmit it ſelfe to the Spirit, as *Paul* ſaith, Be

you

you fulfilled with the holy Ghost: as he would say; Be you sober, for so you shall be apt to the motions of the holy Ghost.

Fourthly, If thou be tempted in auarice or couetousnesse: Say; It is written, what auaileth it a man if he winne all the world, and yet loose his owne soule? Take heed and beware of couetousnes. Let your manners be farre from couetousnesse, and be ye contented with the things which ye haue. Who that desireth to be made rich, shall not be without sinne. Of this thing are examples. *Gehesie, Elizeus* seruant, was stricken with the

Mat. 10.

leproſie. Againe, *Achan* was ſtoned. The end or intent of couetouſneſſe, is to liue long, to lacke nothing, that he be not in danger or loſſe of any thing. It is the fountaine and root of vnbeliefe. The Lord therefore will that we put our confidence in him, that we caſt all our careſulneſſe and hope in him, and then ſhall it come to paſſe, that he ſhall prouide all things meet and neceſſarie for vs. Infidelitie then onely in all matters maketh vs ſo careſull and penſiue; for becauſe we truſt not God, nor belieue ſtedfaſtly in him.

Fifthly, If thou be tempted with hunger, pouertie, or carefulnesse of liuing:

Say, It is written, Man shall not liue by bread onely, but in euerie word that proceedeth from the mouth of God. They which seeke the Lord, shall want no good thing. I haue beene young, and am waxen old, I haue not seene the righteous forsaken. Lay thy care on the Lord, and he shall nourish thee. Thou openest thy hand, and fillest euerie creature with thy blessing. Which giueth meat to the hungry. Be you not carefull. Christ fed with fiue barley loaues,

Psal. 33.

Psal. 54.

Psal. 44.

Marke 7.

loaues, and two fiſhes, fiue thouſand men. The rauens brought meat to *Elias*. Alſo, the Angel brought meat from heauen to *Elias*. Therefore the care of temporall things muſt be left to God. For food is giuen, and is not gotten with labour, yet God willeth vs to labour. In the ſweat of thy face, &c. For thou ſhalt eat the labour of thy hands. We muſt therefore labour, for becauſe we are made for that purpoſe, and for becauſe ſo is the will of God, to whoſe diuine will we muſt obey. Alſo, he hath inioyned vs to labour, to macerate and mortifie the fleſh, to profit our neighbor, and to prouide for our neceſſities.

Gen. 3.

Sixthly,

Sixthly, If thou be tempted in idlenesse:

Say thou, In the sweat of thy face, thou shalt eat thy bread. For the Lord hath appointed the children of *Adam* to labour, at the example of the Pismire. And Christ was a Carpenter, and wrought with his hands till the time of his preaching. Againe, *Noah* planted a vineyard. He which tilleth the land, shall be satisfied. Consider thou godly Christian, how God curseth idlenesse, and how much he abhorreth it. For experience teacheth, that from thence springeth forth all kind of vice. *Ezekiel* saith, The sinne of Sodome

Gen. 3.

Prou. 6.

Gen 1.

was pride, plentie of bread, aboundance, and idleneſſe. Wherefore God hath commanded vs to labour, and hath bleſſed them that labour. For without the bleſſing of God, all labour is in vaine.

Seuenthly, If thou be tempted of ſecuritie, to be without feare:

Say thou, Watch ye, for ye know not the houre. He that ſtandeth, let him take heed he fall not. *Adam* ſtood not in Paradiſe. The people of Iſrael, as oftentimes as they were made fat, and encreaſed to a multitude, ſo oftentimes fell they backward, and forgat their Lord God.

Mat. 24.

Dauid

Dauid when he was at rest, and sitting at home without resistance, he was made an adulterer, and a murtherer, and numbred the people in his great furie. So *Nabucodonosor* counteth himselfe happy. The rich man in the Gospel promising himselfe ease and rest, did heare, O Foole, &c. *Ezekias* in tribulation continued righteous, in prosperitie he was ouercome of vaine glorie, for the Lord forsooke him, and his heart was aduanced: And therefore is securitie reproued, for through it, is neglected the commandement of God. Christ said before, that the housholder being absent, and all were asleep, came the enemie and sowed cokell.

Euthly,

Eighthly, If thou be tempted to fornication and adulterie:

Say thou, It is written, He which cleaueth to an harlot, is made one body with her. This is the will of God, your ſanctification, that ye abſtaine from fornicatiō. Neither whoremaſters nor adulteres ſhall inherite the Kingdome of God. Sodome & Gomorra ſhew manifeſtly how much God puniſheth that ſinne. Alſo, of the ſame ſinne there are other paines, excecation, induration, and the contempt of God. Alſo, *Dina* the daughter of *Lya*, for whoſe whoredome were the Sichimites

1 Cor. 6.

mites killed. Againe, the commandement is, thou shalt not commit adulterie. Let there be no harlot of the daughters of Israel: neither whoremasters of the sons of Israel. But thou wilt say, How can I auoid this ill? With prayer to God, to giue thee continence. Also, by the word of God, and flying all prouocation thereunto, as saith *Paul*, Flee fornication. *Ioseph* is an example, which fled because he would not be kindled with the filthy loue of the wife of another.

Ninthly, If thou be tempted with lying or light words:

Say thou, That lying is forbidden,

forbidden in the Law, that we ſhould not ſpeake falſe things. Thou ſhalt flee lying. Ye ſhall not lye. Thou ſhalt deſtroy all them that make lyes. But lying ſet aſide, let euerie man ſpeake the truth to his neighbor, for as much as we be members together. *Peter* ſmote with death *Ananias* and *Saphira*, becauſe they lyed. I ſay vnto you, that of euerie idle word that man ſhall ſpeake, they ſhall giue account in the day of iudgement. Againe, let no filthy communication goe forth of your mouth.

Exod. 23. Pſalme 5. Epheſ. 4.

Mat. 10.

Tenthly,

Tenthly, If thou be tempted concerning confessing the Gospel, or suffering persecution for the Gospel.

He that receiueth not my crosse, and followeth not me, is not worthy of me. If any will come after me, let him forsake himselfe, and take his crosse, and follow me. For he that will saue his soule, shall lose it. Contrariwise, he that looseth his soule for my sake, shall find it. He that will confesse me before men, I will confesse him before my Father. I am afflicted and persecuted for the Gospel, as a wicked doer. *Iohn* bare the crosse for the truth sake.

sake. So the Apostles reioyced because they were counted worthy. So *Daniel*. For Christian men are hated of the world, and despised in this world. Therefore this world knoweth not you, for because it knew not him. The seruant is not aboue his lord. All they which will liue godly, must suffer persecution.

Eleuenthly, If thou be tempted concerning the faith of thy parents: as wherefore beleeuest thou not that which thy forefathers haue beleeued.

Be ye not made like to your fathers. And I haue said, These euer erre in heart.

Be

Be ye not as your fathers were. We must not consider our parents, nor kinred, nor long custome, but onely the will of God: the will of God is to beleeue. This is the will of God, that ye beleeue in him, whom he hath sent. Iohn 6.

Twelfth, If thou be tempted to strange Religion, or worshipping of Saints, pictures, images, or men.

Say thou, It is written, Thou shalt worship thy Lord God, and him onely shalt thou serue. Wherefore I will giue godly honour to no creature vnder heauen, but to the liuing God only. For to me (saith he) shall euerie

Exo. 41.

euerie knee bowe, of all in heauen, in earth, and vnder the earth. Againe, I will not giue my glorie to any other. Here if thou be tempted of blasphemy, thou maist suffer it in no case. And when the Name of God is blasphemed, we must cry, and also set our life in ieopardy, if need so be. For no temptation doth so seperate vs from God, as doth blasphemy.

Thirteenth, If thou must die, and leaue wife, children, and thy deare friends.

Say, The Lord shall be their defender. For God both will and is able to cherish mine, to nourish and defend them.

them. For he is the father of the fatherlesse and widowes. Exo. 22.

I forget things behind my backe, and endeuour my selfe to those things that are before my face. Phil. 3.

Againe, They which haue wiues, let them be as though they had none. And they that weepe, as though they wept not. 1 Cor. 7.

We must be diligent, that we leaue our wiues and children well instructed and taught in the feare of God. For the feare of God is better and more precious then a chest full of gold and siluer.

Fourteenth, If thou be tempted with feare, that thou art condemned of God,

Say thou, There is no condemna-

Rom.8. demnation to them which are grafted in Christ: that is, sinne cannot damne them, be it neuer so much in them: for they are made one body through faith. For the sinne which they haue committed is forgiuen them, and is not imputed vnto them for Christs sake, in whom we are grafted, which is the head, and we the members.

Iohn 3. He that beleeueth in the Sonne, hath euerlasting life. All they which beleeue in him, shall not be confounded.

Prou.24. When the righteous falleth, he shall not be bruised, for the Lord setteth his hand vnderneath him. The righteous falleth seuen times in a day.

Fifteenth,

Fifteenth, If the Diuel say, thou art a sinner, and art not grafted in Christ.

Christ came into the world to make safe sinners. For the death of Christ hath satisfied for all sinnes: through his strokes are we all made safe. For he hath borne our sinnes in his body. Esa. 53. By whom we haue redemption through his blood. Eph. 1. I came not to call the righteous, but sinners. They which are whole, need no Physitian. 1 Iohn 2. And if any doe sinne, we haue an Aduocate and spokesman to the Father, Iesus Christ. The godly haue sinned also, but God imputeth

imputeth it not. The Saints doe euer pray, Forgiue vs our treſpaſſes. If we confeſſe that we haue ſinnes, he is faithfull and righteous to forgiue vs our ſinnes, and to cleanſe vs from all iniquitie. We haue many examples; *Mary Magdalen*. Alſo, *Paul* was a blaſphemer. Of the Theefe which went from extreme puniſhment to ioy. Of *Zachery*, *Matthew*, and *Peter*.

Pſal. 31.

Sixteenth, If he continue and ſay, But thy ſinnes paſſe the ſand of the ſea.

Pſal. 104.

As farre as the Eaſt differeth from the Weſt, ſo farre off hath he made that our ſinnes

ſinnes are from vs. If thy ſinnes be as red as Scarlet, yet ſhall they be as white as Snow: and if they be as red as Purple, yet ſhall they be as white as wooll. I haue ſaid, I will confeſſe my vnrighteouſneſſe againſt me, and thou haſt forgiuen the wickedneſſe of my ſinne. I haue ſinned Lord, &c. And the Lord hath taken thy ſinne from thee. Thou haſt caſt all my ſinnes behind thy backe. And he hath throwne all our ſinnes in the bottome of the Seas. If the wicked ſhall repent, &c. For God hath promiſed remiſſion of ſinnes to them that repent.

Eſay. 1.

Mic. 7.

Seuenteenth,

Seuenteenth, If he say, such promises are made to the godly, that art an apostata and a lost man.

Luke 15. And the prodigall sonne was lost and as apostata, yet he found grace. So great is the loue of God towards vs, he will saue all them that will knowledge themselues. He hath so great care euen for the least that are lost in the light of the world. Examples are *Dauid*, and *Peter*, and the thiefe, and also *Paul*. God sometime suffereth his Saints to erre for a season, but he calleth againe at length. He bringeth them into diuers troubles, that they

they may know him. He yeeldeth them vp sometime into the hands of Satan, and his members, that they may know how much easier it is to serue him, then the Prince of this world. The confession of the prodigall child is great; Father, I haue sinned against heauen and against thee. So *Dauid*, I haue done euill against thee. Loe, all our righteousnes are as a bloody cloth of a woman. This meekenesse God beholdeth, He is mooued with mercie, as the father of the prodigall child. We are therefore receiued without all our merit or deseruing, for we are yet enemies. Luke 15.

Eighteenth, But God heareth no ſinners nor ſtrayers away.

Say thou, It is truth God heareth not ſinners which repent not, which ſorrow not, nor are borne againe by faith. Thoſe are the vngodly and hypocrites, which pray not to God: and if they pray, yet pray they not in faith. Then ſhall they call on me, and I will not heare them. So in the Pſalm; They ſhall cry, and I will not heare them. But he graciouſly heareth the contrite, and them that repent, and are borne againe by faith in Chriſt. A contrite and humble heart,

Pro. 1.

Pſalme 1.

O

O God, thou wilt not dispise. The feruent prayer of the righteous is much worth.

Ninteenth, But thou commest very late with thy contrition.

Contrarywise answere thou, None commeth too late into the vineyard of the Lord: As witnesseth the historie of the Thiefe which was full of wicked deeds, and yet said to Iesus, Remember me, Lord, when thou shalt come into thy Kingdome. And Iesus said vnto him: Truely I say vnto thee, This day, &c.

Twentieth, But he had a ſtrong faith in God, which thou lackeſt.

Anſwer, Therefore pray I with the Apoſtle, O Lord increaſe faith within vs, helpe our vnbeliefe.

One and twentieth, What if all holy Scripture be falſe, for they were men which ſpake it and wrote it.

Say thou contrarie, *Moſes*, the Prophets, and Apoſtles, were truly men, but yet they neither ſpake nor wrote with the Spirit of man, but with the Spirit of God: They ſet not

not forth their owne doings, but those things which either they saw with their eyes, or receiued of the Lord. So said the Lord to *Moses*: Who hath made the mouth of man? Or who hath made the dum and the deafe? the seeing and the blind, not I? Goe forth then, and I will be in thy mouth, and will teach thee what thou shalt speake. Say not, I am a child, for thou shalt goe to all those to whom I will send thee to, and thou shalt speake all that that I shall command thee. He giueth the Apostles both mouth and wisdome. Again, Ye are not which speake, but the spirit of your father. So S. *Paul*, I dare not speake

any thing which Christ hath not wrought by me. If any man speake, let him speake as the word of God, that we haue heard, that we haue seene with our eyes, as they haue deliuered vs, which from the beginning hath seene it with their eyes. But those things which wee haue seene with our eyes, all scripture heauenly inspired. The prophecy in old time was not giuen by the will of man, but the holy men of God spake driuen with the holy Ghost. As it is now reuealed to his holy Apostles, and Prophets, by spirit: So Christ confirmeth *Dauids* writings. How doth *Dauid* then in spirit call him Lord? Certainly I am fully perswaded,

Ephes. 5.

ded, and doubt nothing at all, that the holy scriptures are inspired from heauen.

22 *If the tempter say, thou hast not kept the Law of God, wherefore thou art accursed.*

Say thou: Christ which was made a curse for vs, hath redeemed vs from the curse of the law. Againe, Euacuating, and taking away the law of commandements and ordinances. Taking away the hand writing against vs, which is in decrees, and is contrary to vs. For yee are not vnder the law, but vnder grace, deliuered from sinne. For the death of Christ hath deliuered vs from the Law. Malac. 3.

For truly by Christs death, we are now in conscience free from the Law, that is, from the wrath of God, and euerlasting death. For the Law cannot be fulfilled of nature, for it is spirituall, as vndoubtedly the Apostles decreed. The yoke that neither, &c. Againe, who can giue them such a minde? Which is impossible to men.

Three and twenty, If he said, thou must forsake the World.

What then? Answere thou contrariwise. I shall obtaine heauen. For blessed are the dead which die in the Lord. Againe, all the world lyeth in wickednesse. Again, all

all things which are borne of God, ouercommeth the World: and this is the victory, which ouercommeth the world, our faith. Who is he which ouercommeth the world, but he that believeth that Iesus is the son of God? I am sure therfore in Christ. All the world shall perish with his lustes and desires. Againe, Loue not the world, neither those things which are in the world. Wee are stangers in this world, and citizens of Heauen. Ye sons of men, how long are yee hard hearted? Why loue you vanities, and seeke lyes. Againe, How long loue you infancy or child-hood, and fooles desire those things which are hurtfull: againe, Acts 15.

Vanity of all vanities, and all things are vanity. The cauſe is this: for all things which are in the world, as luſte of the fleſh, concupiſcence of the eyes, and pride of life, are not of the father, but of the world; and the world paſſeth and his luſt alſo, but hee that doth the will of God, tarrieth for euer.

The end of the firſt Booke.

THE PREPARATION to *Death*, and how they which be in point of death, should bee comforted.

The Second Booke.

Beeing very fruitfull for all deuoute people to reade and meditate on.



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THE PREPARATION to death, and how they which bee in point of death, should bee comforted.

CHAP. 1.

What is death?

DEath is nothing else but a separation or diuision of the soule from the body. It is a quiet rest from the afflictions and troubles of this world, in the which they that be dead bee so,

so refreshed & newly made, that from thence they shall rise far aboue all other most happy, not in a life which shall dye againe, as it is in a sleepe, but an euerlasting life.

Chap. 2.

What is the cause of death.

THe cause of death is sin: For out of sinne death flowed, and is the punishment, or paine, or reward of sinne, or the reuenge of euill things, as the holy Scripture beareth witnesse. fire, haile, hunger, and death, be created for punishment, as witnesseth the Psalme. For anger and death, bee in his

Psal. 22.

his indignation, and life in his will. The wages or reward of sinne is death. In what day soeuer thou shalt eate of it, that is, thou shalt sinne, thereof thou shalt dye. God did not make death, nor doth not reioyce in the destruction of the liuing: also, through the malice and enuy of the deuil, death hath entred. And Saint *Paul* saith, By one man sinne entred into the world, and through sinne, death. And in *Ezechiel*. I will not the death of a sinner, but rather that hee conuert and turne from his sinne and liue: Also, the soule which shall sinne, shall die. Therefore where death is, there necessarily sinne did goe before, which dwelleth in Ezec. 33.

in vs which we haue by inheritance, which is ſprung forth into vs all, of the which ſinne, the firſt father to vs was *Adam*, from whom wee haue by inheritance originall ſinne, which is a naturall diſpoſition and inclination to ſinne, which hath with it in fellowſhip, blindneſſe of heart, dulnes towards vertue, the loue of himſelfe, the hatred of God, flying from the croſſe, hatred of the law, and diſdaining of his neighbour. For by *Adams* diſobedience our fleſh is become diſobedient to God, ſo long as it is not inſpired with the holy Ghoſt: and for the ſaid ſinne of *Adam*, all wee bee called ſinners: and ſo in him we bee

all

all dead: for we be his flesh, and his children of his own substance. Hee is the graine and seed, of whom all we be sprung out. As he is dead, so shall we die: and from *Adam* is sprung into vs, both originall sinne, and death, the paine of sinne is come forth: and the tyranny of the diuell, to whom our nature is subiect, and in whom the diuell vseth cruelty, and doth exercise it with feare and all kindes of misery, and also doth kill: And moreouer enforceth to all manner of vnhappinesse, to blasphemy, murther, and hatred.

Chap. 3.

Two manner of deaths.

THe one is of the body, or of nature, to whom all men be subiect: for all haue sinned, and haue broken the Law of God, that is, when his bodily life is broken away, when wee giue vp the Ghost, and doe not occupy this mortall life. As it is written to the *Hebrewes*, It is ordained and decreed, that all men shall dye once, and after that, iudgement. By *Adams* sinne nature is subiect of necessity to dye, as Iesus *Sirach* writeth, There is a heauy yoke vpon the children of *Adam*, from the day of

Ebr. 9.

of the comming out of their mothers wombe,, vntill the day of their buriall, into the mother of all. The other death is of the soule, or of faith, or of sauing grace. Whē the vnbelieuers, drowned in their wickednesse, not caring for God, nor desiring God, nor asking forgiuenesse of God, be made bond-men to eternall darknesse, which is called euerlasting death: which is a perpetuall feare of the conscience through the wrath of God, which Satan doth increase. Example of these two manner of deaths is the rich glutton, which being dead, was buried in hell; and *Lazarus* the begger being dead, and carried of Angels into the bo-

some

some of *Abraham*. This man hath comfort: and contrariwise, the rich man was punished and buried in hell: that is, hee died with an euill conscience: hee saw in his death, his owne wickednesse and damnation, as all wicked men doe. This is the worme which doth not dye. Esa. 66. Euen then the foolish Virgins doe first see that the Wise haue oile. Then it cōmeth to remebrance to whom they haue done both good and euill. There the Law doth first shew it selfe, (the Gospel being taken away) then they seek for grace, but all too late and in vaine. There God doth cut of all hope of recouery off health or fauour, the sentence of the cruell iudgement

ment of God is then, as saith Saint *Iames*, Iudgment without mercy shall be to them which haue not done mercy: I haue hungred, and you haue not giuen mee meate, &c. Therefore the word of God doth teach vs, how wee should auoid eternall punishment, and how we shall bee saued: which if wee neglect and set nought by, there is no cause why wee should haue further hope. Mat. 25.

Of these two kindes of deaths the Psalmes make mention. The death of sinners is euill. And contrary-wise, The death of Saints is precious in the sight of God. Also, Goe from me all you workers of iniqui- Psal. 33.

iniquity, I know you not.
Mat. 11. Come to me all ye that doe labour and be burdened, and I will refreſh you: Alſo, in their ſinne they ſhal die. And S. *Paul* ſaith, Whoſe end is death. Alſo of the faithfull is written: They ſhall not faute all they which truſt in him.
Pſal. 33. The Lord doth keepe their bones, and one of them ſhall not periſh, or bee broken.
Rom. 8. There is no damnation to them which be in Chriſt Ieſus. Bleſſed bee the dead, which die in the Lord. As there is two liues, a earthly, and an eternall life: ſo there is two deaths, the one a temporall, the other an euerlaſting death. The earthly life hath a beginning and an ending, and is ſubiect to many mi-

miseries. And this life no Christian man doth greatly esteeme, but saith daily with S. *Paul*, Christ is my life, & deth is lucre. And if it fortune me to liue in the flesh, then is it profitable to me to worke: & what I shal choose, I know not. I am constrained of these twaine, desiring to bee dissolued, and to be with Christ, which thing is much better for me: but to liue in the flesh, is more needful for you. So in an other place; God forbid that I should reioyce in any thing, but in the Crosse of our Lord Iesus Christ, by whom the world is crucified vnto mee, and I vnto the world: I liue, but not I onely, but Christ liueth in me. For in that that I liue in the flesh,

fleth I liue in the faith of the ſon of God which loued me, and gaue himſelfe for me. Therefore he that knoweth not Chriſt, nor doth not truſt in him, feareth death, as that which threatneth and bringeth eternall ruine and deſtruction: but hee which knoweth Chriſt, and hath him, doth not feare death: whom Chriſt being victor, hath ouercome and ouerthrowne.

CHAP. 3.

To the elect and faithfull, eternall death by Chriſt is ouercome.

THis is the great comfort of them that bee in the paines

paines of death, which comforteth and lifteth vp the fearefull mindes: that is, that Christ hath vtterly abolished death, taken away sin, & that surely throgh Christ they shall obtain remission of sin, be reputed righteous, and haue euerlasting life. Therefore Christ, the promised seed, the sonne of God, came downe from heauen, and became man: by his crosse, death, and resurrection, hath saued vs, and deliuered vs from eternall death: and hee paied for vs all our debt, as it is written in the Epistle to the Hebrews, Once he is offered, that he should take away the sinnes of many. Also, He hath once suffered for our sinnes. And the blood of Hebr. 9.

Mat.1. Iesus Christ hath made vs clean from all our sinne. And thou shalt call his name Iesus, for he shall saue his people from their sinnes. Also, that throgh death he should put away him which had rule ouer death, that is, the diuell, that he might deliuer them which al their life were in bondage through the feare of death. For verily hee hath deliuered vs from the power of sinne, that it should not kil vs: from the power of death, that it should not condemne vs: from the power of affliction, that it should not grieue vs: from the power of the diuell, that hee should not destroy vs; and hath restored vs to iustice, ioy, life, and to the best and most mighty God

Hebr.11.

God: that is, hee hath made vs free-men and partakers of God, which before were captiue and bond-men to the diuell. So our iniquities did caſt vs headlong into the depth of hell, and there did drowne and bury vs: but God mooued with mercy, hath caſt all our iniquities vpon the ſhoulders of his Son, deliuering vs all from ſin, death, and hell, hath ſatisfied for vs, which of God is made to vs wiſdome, iuſtice, holineſſe, and redemtion. Which hath giuen himſelfe for our ſinnes, that hee might deliuer vs from this preſent euill world. And vnder ſuch form by Chriſt we be deliuered from death, ſin, and hell, that they vtterly

haue no manner of right in vs, nor cannot deſtroy and damne vs. As the Prophet *Hoſeah* ſaith, I will deliuer them from the hand, that is, from the power of hell, from death I will redeeme them. O death, I will be thy death, O hell, I will be thy victory Death where is thy ſting? Hell where is thy victory? Thankes bee to God which hath giuē vs victory throgh our Lord Ieſus Chriſt. So great is the power of faith, and wee bee brought into great liberty through faith. We feele puniſhment in this world, but through faith we periſh not. We be killed, but we ſhall not die: Wee burne as it were in hell fire, but we are not conſumed indeed;

and

and so of all the rest, which be not taken away from the beleeuer. In the world, saith he, ye shall haue affliction, &c. Nor the beleeuers be not deliuered from the feeling of them in this world, but they be deliuered from the power and rule of them, and the sting is taken from them, whereby all men did perish. The Christian man is therefore sure that death eternall could not preuaile against Christ; so likewise, against him it hath no power. For Christ hath taken away sin, bringing in iustce, hath stragled death, giuing life. He hath obtained victorie ouer Hell, administring eternall glorie. For as in *Adam* all dyed, so in Christ all shall be reuiued.

For by *Adams* disobedience, sinne, death, punishment, and that most cruell tyrant Satan did challenge both right and rule ouer all, how many so euer were borne of him. The law of sinne, is to kill: The wages of sinne, is death: The right of death, is to damne: The right of affliction, is to grieue and make heauy: The right of the Diuell is to destroy. Into all these rights and powers *Adam* by his disobedience hath cast vs. And *Adam* then had beene vtterly extinct and vndone if that he had not beene comforted againe and reuiued with the word of grace. But he was receiued vnto grace, and the Father did take from him feare of death

and

and anguish: for he did feele and perceiue the wrath of God, and God to be his enemie, and also all creatures; so that he could not tell which way to turne him. This feare I say, the Father hath taken away from him through the most sweet absolution and promise of grace, when he said vnto the Serpent, I will put enmitie betwixt thee and the woman, and that seed shall all to breake thy head. This word when *Adam* did heare and beleeue, he was holpen and deliuered from Hell, and now beleeued the word of God: thinking vnder this forme: This God hath spoken, which cannot lye or deceiue. In this faith *Adam* dyed, and after *Adam*, Gen. 11.

all the faithfull vnto *Abraham*, which did alſo cleaue faſt to this word, thinking thus: He will come, yea ſurely at the laſt he will come, becauſe the Lord hath ſo promiſed, which cannot lye: and in this faith they were ſaued.

Chap. 4.

Although the godly dye, yet they ſhall liue.

THe godly and iuſt people haue moſt comfort, although in this life they be put to death, and ſeeme to be forſaken of God, caſt into Hell, and as ſheepe ordained to be ſlaine: As Scripture witneſſeth

witnesseth of them: For thy sake we be iudged as sheepe ordained to be slaine. Also, I thinke verily that God hath shewed, that we which be the least Apostles, are as it were appointed to suffer death. For we which liue, are all way deliuered to death for Iesus sake: yet they doe not despaire, no not in death, but as they which be sure, that they shall passe through death to life eternall, and cry to God, and suffer the hand of the Lord, and be patient, and put their hope in God. Also, they haue this comfort that their death is good and precious. They also know, that through Christs death, death is ouercome and abolished. Death is supped off 2 Cor. 4

in victorie. O death, I will be thy death. The ſeed hath broken the head of the Serpent. Therefore if any man taken in the pangs of death, doe hold faſt and beleeue this word in the middle of death, he ſhall haue life. For verily the Chriſtians doe liue, when they be eſteemed and thought to dye. The righteous ſhall liue for euer, And ſo *Paul* ſaith; Behold, we be euer as dying, and yet, we liue. Alſo Chriſt ſaith: In me you ſhall haue peace, but in the world you ſhall ſuffer oppreſſion. And, the torment of death ſhall not touch them. Alſo, Thy dead perſons ſhall liue, they ſhall riſe with their bodies. He ſhall not taſt death. And he which beleeueth

Sapi. 5.

Iohn 16.

beleeueth in me, although he were dead, yet shall he liue. They shall not tast death. The iust man although he be preuented with death, yet he shall be refreshed. Also, Thou shalt not suffer thy holy One to see corruption. Also, that he may pull out from death the soules of them. He shall passe ouer from death to life. He shall not see eternall death. He shall not dye for euer. He doth not perish but hath eternall life. Seeke God and your soule shall liue. Bow your eares, and come to me: heare you, and your soule shall liue. Psalm. 15.

These places ought to be well noted, for the comfort of them before whose eyes death is present, which if they

they beleeue in Christ, they be not loſt, but haue eternall life. Therefore they be not called onely dead, but the dead of God, as ſuch as dye in the Lord, for ſuch doe riſe againe in glorie, and honour, either, as it appeareth in *Daniel*.

CHAP. 5.

The death of the godly, is a ſleepe.

CHriſt calleth the death of the godly, a ſleepe. *Lazarus* our friend ſleepeth. For by the benefit and goodneſſe of Chriſt, death is made a ſleepe, which by his death, hath changed death into a ſleepe. So *Paul* doth call the faithfull

faithfull which be dead, sleepers, saying, I will not haue you ignorant of them that sleepe. So *Stephen* slept. And so the godly to the outward sight and sence, dyeth: But without doubt, that death is but a sleepe. For how many soeuer dye in Christ, all sleep in him, and he shall raise them in the last day. I haue slept, and doe slumber, and I haue risen. Here sleepe betokeneth death of the body, as in Genesis, *Abraham* slept with his father. I will sleepe and rest in peace: So God with other. Also, My flesh shall rest in hope. Therefore in death, not so much the death it selfe, as sure life and resurrection is to be considered to them which be in Christ,

Psalm. 15.

Christ, according to Christs saying: He that shall keepe my word, shall not see death euerlasting. How shall he not see death? Shall he not feele it? Shall he not dye? No verily, but he shall see onely a sleepe, and beholding stedfastly with the eyes of faith in the resurrection, by death he shall so passe away, that surely he shall not see death. And death verily to him shal not be death.

All these things be begun in Baptisme, and be finished in the end of life. For we be buried with him through Baptisme into death. Therefore faith exercised with diuers passions, causeth that naturall death to the faithfull, is but a sleepe. For the faithfull

faithfull dye surely in hope, and looke after the last day, and the comming of Christ. This security they get in this life by the spirit of faith, that they may say with *Paul*, By hope we be made safe. And againe, Hope doth not confound. That is to dwell in the Paradise of God, the Kingdome of Heauen, in the Church of the liuing God. And the Lord saith, To sleepe without feare, To sit in the beautie of peace, in the Tabernacles of faith and trust, and a rich rest.

Rom. 7.

Leu. 15.

CHAP.

Chap. 6.

Baptisme is a comfort in the point of death.

SVch as be at the point of death, ought to take comfort and bee strong, in that they know they carry with them both letter and token, which is Baptisme, whereby their death is incorporate with the death of Christ, and that it is not their death, but the death of Christ. Wherefore let them surely trust that they shal ouercome as that death of Christ hath ouercome. For Baptisme is a sure token of the passing ouer from death to life. And as we know surely that Christ passed from death to life: so

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let vs not doubt but that we shall surely passe from death to life. Christ hath ouercome sinne & death: let vs nothing doubt but that we shall ouercome sinne and death. Sinne shal not beare rule ouer you: a figure of this thing was the passing ouer the sea, which was the passing ouer from death to life. So in Baptisme we receiue a token of death, that by death of the body, wee might trust surely to come to the true life. In baptisme *Pharaoh* with all his hoste did lie vnder foot to vs, that is, through faith in the word of promise, wee haue escaped the tyranny of the Prince of darknesse with al wices, so that the Lord wil not impute them to vs, nor they

they cannot take away from vs the entrance or going into the kingdome of heauen. But yet notwithstanding, sin dwelling in our flesh, doth not rest in the meane time to assault vs, that is, vnclean affections, which must bee put away with daily mortifying of the fleshly desires, vntill our baptisme bee fully compleat and finished in death. So greatly the hope of all christians doth stand in baptisme, and so beginneth from death, that death to vs is gaine, that is, an entrance to life. Be you ignorant, that all wee which be baptised into Christ Iesu, are baptised into his death? For wee be buried together with him by baptisme in his death, that as Christ

Christ was raised vp from the dead by the glory of his father, euen so we also should walke in a new life. You are buried together with him through baptisme, in whom you are also risen again with him. Whosoeuer of you are baptised in Christ, haue put vpon you Christ. Baptisme is the promise of a good conscience towards God, whereby wee bee sure that God is pleased with vs. It is therefore a token that we are deliuered from the diuell, and a signe of our translation from the kingdome of Satan, into the kingdome of Christ; that we bee reconciled vnto God, it is a token which beareth witnesse of the good will of God towards vs. Therefore

remem-

remember that thou art baptiſed, that is, that thou haſt receiued remiſſion of ſinnes, that thou haſt made a couenant with God, that thou art deliuered from the diuell, death, and ſinne, and reconciled to God. This is a great comfort againſt death, the diuell, and ſinne. So the promiſe made to *Abraham* of the ſeed to come, had been ſufficient: yet God did put thereto circumciſion, that *Abraham* might haue a ſure token of Gods goodneſſe towards him, that hee was accepted of God. So baptiſme is a token of Gods fauor and good will towards vs, thorow the word of promiſe, whereunto is knit an earneſt bargaine of a good conſcience

science with God. For first God maketh promise with vs, that hee will forgiue vs that fault & blemish, which we haue drawne by originall sinne from our fore-fathers, that hee will receiue vs into his fauour, and that hee will not onely forgiue vs our sins, but also not lay or impute them to our charge: Wee againe doe binde our selues to God by like reason, that wee shal mortifie our flesh all our life time, and purge out our old leuen, our concupiscence and desires to sinne, and vtterly to cast out al the dregs, to wrestle against and vtterly forsake the world, the diuell, and all their pompes. Therefore if thy conscience bee troubled and vexed with the burthen

burthen of ſinne, thou maieſt pray on this manner;

O Lord God, remember thy promiſe that thou haſt made to vs: thou haſt promiſed to vs in baptiſme, remiſſion of ſinnes and eternall life when thou didſt ſay, He that beleeueth & is baptiſed, ſhall be ſaued. Doe not make void thy couenant, nor let not thy words bee in vaine, which haue paſſed thy mouth. Thou ſhalt performe that thou haſt promiſed, thou canſt not deny thy ſelf, neither our infirmity or infidelity, or any other thing can make void thy faithfull promiſe.

CHAP.

Chap. 7.

The godly know the time of dying to be determined of God.

VNto the godly this is a great comfort, that they know that death is not in the power of tyrants, nor put in the hand of any creature, leſt they ſhould bee much troubled, or ouer much careful for death: but that they may die as children, when it pleaſeth the Lord: For ſo writeth Eccleſiaſtes, All things hath time, and all things vnder heauen haue their conuenient ſeaſon: A time is of birth, and a time of death: And ſo *Iob*, Thou haſt appointed to him Eccl. 3. Iob 14.

Iob 14. Psal. 100. 3 Psa. 38. Mat. 10.

him a time which hee ſhall not paſſe. Alſo the Pſalme, Thou paſt limitted a time, which they ſhall not ouerpaſſe. Behold, thou haſt put my daies to a certaine number. And ſo Chriſt doth comfort his, One haire ſhall not fall from your head without the will of your heauenly father. Alſo, My houre is not yet come. So the mother of *Samuel*, God doth kill, and reuiue againe. And the yeers of life be of the Lord. As hee promiſed to *Ezekias*, Behold I will adde to thy daies fifteen yeeres. So, when thy daies ſhall be ended. For the corporall life is determined of God, with certaine limits: And with God is a certaine point and meaſure ſet to eue-

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ry mans life, and alſo to the ſame, the yeeres, moneths, houres, and alſo the minutes of houres: and alſo the haires of your head bee numbred. Therefore if the hairs of our head be nnmbred in the ſight of minutes, and articles of our life numbred before him, we cannot therſore liue any longer then the Lord hath appointed. Wee ſhall not die, although we bee tn the greateſt perill and extreame ieopardy, before our houre. Therefore it skills not what manner of death, or with what inſtrument, ſword, fier, water, ſudden death, or that thou bee taken away by chance, before the courſe of nature requireth it: for God hath giuen the houre, the

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meane, & that kind of death. Which doth not force whether thou die of this death, or that death, of a little wound, or a great, of whom the time both of our life and death is determined and set. Alſo, many die by tempeſts or haile, yet do not thou condemne as wicked, ſuch as bee ſmitten with lightning, for the iudgements of God be rare, and vnknown to priuate perſons, which for as much as partaineth to him, careth not whether one die of this death, or that. Many times innocents & babes doe die: ſome deadly wounded, are lightly healed, and doe liue: ſome other are ſcarcely hurt, and yet they die. Some Aſtronomers aſcribe this to the

th[illegible]arres, and some to fortune: but holy scripture attributeth it to God, with whom the time both of our life and death is limitted, who also careth not whether thou die of a great or small wound, that hee may confound all wisedome, and mans imagination. So that it is a thing most like madnes, vaine, and frustrate, to be afraid or curious of any manner of death: for there is no cause why it should make any man afraid: for either the appointed time of death is not yet to come, or else if it be come, he oner whom it hangeth, wold not preferre any pleasure before death. For death (as I haue said) hath his appointed time, like as Christ saith,

The hairs of your head doth not fall,&c. If the heires of your head doe not fall without the appointed will of God, how can the whole body die without the free will of God? So great is the care of God ouer the godly, whose life, death, yeeres, daies, houres, and minutes of houres he hath in his hand, which cannot die but at the houre appointed of God.

Chap. 8.

Notwithstanding the vngodly shall not liue out halfe their daies.

As holy scripture witnesseth in all places: in the Psalme, The deceitfull shall

not liue out halfe their daies. Alſo *Iob*, In the time which is not his, he ſhall make an end. And, The feare of the Lord, prolongeth the life: the yeeres of the wicked be ſhort. For the godly be euer ready, watching when the Lord ſhall come, whether it be in the firſt watch, or in the fourth, they in the mean time follow their calling, as long as the Lord will: nothing determining for them ſelues, nothing caring for their life, whether it ſhall end on the morrow, or ten yeeres: for they haue lined all their time, although they dye young. As the Wiſe man ſaith, Though the righteous be ouertaken with death, yet ſhall he be in reſt. The

Iob 15.

vngodly doe appoint vnto themselues long time, as he which said in *Luke*, My soule thou hast much goods layd vp in store for many yeeres. They doe so, and liue so, as they should liue a long season, but in the middle of their life, being void of faith, they be taken away in the day which they did not looke for, and the houre which they did not know. So the foolish Virgins being vnready, in the middle of their dayes were called away. So for the most part alwayes, the iudgement of God doth catch the vngodly, careleſſe, negligent, and not watching. So in *Daniel*, *Balthasar* the King was slaine in the night of his enemies. Also in the

Gospel

Gospel, The tumultuous seruants, the Sodomites, and they which were in the time of the flood, the vngodly, death doth alway find vnready. But all the godly tarry vntill their full time, that is, they be euer ready.

Chap. 9.

The godly also in the time of hunger, pestilence, and warre, be punished, and dye with the wicked.

IT is true that the godly be punished with the vngodly, where the wrath of God is consummate. For the iudgment of God, when he is angry, is giuen vpon all, both

good and bad: but the godly conceiue a hope of felicitie and fauour. He ſhall not withdraw his mercie for euer. And ſo they that be puniſhed, ſuffer iudgement, and at the laſt ſhall obtaine mercie. For the godly doe know, that God doth puniſh ſinners, which doe repent in this life, as he puniſhed *Dauid*, that he might humble them, inſtruct them in learning, and make them more wary and circumſpect. And although they dye in the time of hunger, peſtilence, and warre with the wicked, yet they know it to be done by the good will of God. And becauſe they know that they once ſhall dye, therefore they offer themſelues to the good

good will of God, which doth all things after the counſell of his will. And they know, that they haue a time appointed to dye, and they deſire to be diſſolued in the time of dying appointed by God, and to be with Chriſt. Otherwiſe, neither peſtilence, hunger, nor warre can hurt the godly, except the appointed time of death, ordained of God, be preſent. For God can well deliuer his as he did in times paſt deliuer *Lot*, *Noah*, *Daniel*, *Ieremie*, and other, as *Iacob* being carried with his children into Ægypt: For theſe could not dye, but in their houre. So as the faithfull cannot dye, although they be in the greateſt perill, and in extreame

1 Pet. 2.

desperation, but in their houre. Then wherefore shall they feare death? They cannot liue longer then the Lord hath appointed, nor dye any sooner.

CHAP. 10.

To whom they that dye ought to commit their spirit.

STephen did yeeld vp his spirit into the hands of Christ: For it is he that hath ouercome death, & in death he doth quicken vs. This is he which said, Come vnto me all you that labour and be burthened, and I will refresh you. And further, This is he which ought to be called

led vpon, that he deliuer vs in affliction, and receiue our spirit in the houre of death. So did Christ, Father, I commend my spirit into thy hands. So *Dauid*, Lord, I commend my spirit into thy hands. There it shall be sure vnder the shadow of thy wings, thou shalt keepe it vnhurt, and that which is taken away, thou shalt restore. Let the spirit returne to the Lord which did giue it. Also Christ to the Theefe, This day thou shalt be with me in Paradise. This Paradise is a true and a perfect quietnesse in Christ, amiable, ioyfull, and most sweet. And so *Lazarus* rested in the bosome of *Abraham*, to whom *Lazarus* soule was carried by Angels, Lku. 23.

Angels, that is, he is contained in the hands of our God and of the Lord Iesus Christ, and leadeth the most pleasant life. For the bosome of *Abraham*, is the promise made to *Abraham*, of the seed which is Christ, in whom all the godly from *Abraham* vnto Christ were kept: And as many as did beleeue, were preserued. So S. *Paul* desireth to be loosed, and to be with Christ. And in another place Whether we liue or dye, we be the Lords. Therefore the hand of the Lord receiueth the soules of such as be faithfull, and they rest quietly in the hand and word of God, vntill the day of Iudgement come: For they be in peace, and entred into rest. Returne

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my soule into thy rest. For they be in pleasure, in ioy, in blessednesse, in suretie in Christ, and with Christ in comfort.

Chap. 11.

The body is buried, but it shall rise againe in the last day.

IT is the onely comfort of the godly to hold surely in all aduersitie, this Article of our Faith: that is to say, the resurrection of the flesh: the which ought to comfort the righteous, because through the grace of God, they shall be reuiued, and raised vp as well the body as the soule: the soules to iustice, the bodies

dies to glorie. This hope the wicked haue not: for their bodies ſhall be the more puniſhed and ouerthrowne downe to the ground, although they haue ſeemed here to be mightie. But their bodies ſhall be raiſed vp and quickned by the word of God, to whom all things obey: of whoſe promiſe the very emptie and dry bones ſhall be partakers. This ſaith the Ruler, the Lord of theſe bones, Behold, I doe bring into you a ſpirit, & you ſhall be quickned, and I will put vpon you ſinnowes, and I will raiſe vp fleſh vpon you, and I will couer you with a skin, and I will put in you a ſpirit, and you ſhall liue, and you ſhall well know that I

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am the Lord. Thou ſhalt raiſe vp my skin which this fleſh beareth. And I doe know that my Redeemer doth liue, and at the laſt he ſhall raiſe me vp of duſt, and ſhall compaſſe my body about with skin, and in my fleſh I ſhall ſee God. Verily the holy Scripture declareth, that the reſurrection of the dead ſhall be, for that the body for his nature and power ſhall be made perfit in the knowledge of the Lord: the glorie of the ſoule redoundeth into the reformed body. In the meane time the ſoule lacketh not the knowledge of God and of his Chriſt. For he is with Chriſt, and hath in him eternall life, and moſt liuely and bleſſed

knowledge.

knowledge. But the perfite bleſſedneſſe is not vntill the bodies be borne again. Many which ſleepe in the duſt of the earth, ſhall riſe againe, ſome into eternall life, and ſome into ſhame. The dead ſhall riſe again, and they ſhall be raiſed vp that be in graues. The dead ſhall liue, ſaith the Lord, and they which dye in me ſhall riſe againe. Your bones ſhall bloſſome as the graſſe. Therefore we beleeue that there ſhall be a reſurrection of this fleſh by Gods power, & that the dead ſhall be quickned againe by the ſpirit of Chriſt, Which ſhall quicken your mortall bodies through his ſpirit dwelling in you. The firſt ground of this Article is, that Chriſt is riſen.

Eſa. 66.

risen. If Christ be preached, that he hath risen from death, how can some of you say, that there shall be no resurrection? If Christ haue risen, we shall also rise. Christ, the first begotten of the dead, hath sufficiently declared his resurrection. Whatsoeuer was in Christ the head, the same shall be in his members: and we ought to beleeue, that we shall surely attaine that, which our head now doth attaine, according to the measure of our faith. The fruit of Christs resurrection, is our resurrection and waking. For if God hath raised vp our Lord Iesus, he shall also raise vp vs through him. So Saint *Paul*, 1 Cor. 15. through the whole

whole Chapter, 1 Theſſ. 4. And the dead in Chriſt ſhall riſe. Doe not maruaile, for becauſe the houre ſhall come that all ſuch as be in their graues, ſhall heare his voice, and ſhall come forth, &c. Alſo, thy brother ſhall riſe. *Martha* anſwered: I know that he ſhall riſe in the laſt day.

CHAP. II.

In the pangs of death, and in all tribulations the remedies be to be diſcerned of in the ſufferance of Chriſt.

THe example of liuing and dying is ſet forth before our eyes in Chriſts life

life and passion: For so saith *Peter*, Christ is afflicted for vs, leauing vs an example, that we should follow his steps. But how can we follow his steps? Heare thou: If thou receiue the crosse on thee, as Christ teacheth thee. How can that be, saist thou? Behold, take an example. If thou be punished with sicknesse, reckon with thy selfe, how it is not to be compared with Christs crown of thorn and his nayles. If thou be restrained of thy desires and lustes, remember, Christ was led hither and thither. If pride stirre thy mind, remember, Christ nayled on the Crosse betweene two theeues: Whereof *Esay* saith, And we haue seene him, and there

1 Pet. 1.

Esa. 53.

there was no fairneſſe in him and we haue deſired the diſpiſing of all men. If thou burn in lechery, or any other euill deſire, remember how Chriſts tender fleſh was all to torne with ſtripes, Chriſt through and all to broken: Wherof the Scripture ſaith, They haue numbred all my bones. If thou be vexed with enuy, or deſire of reuenge, thinke with thy ſelfe, that Chriſt did pray to his Father for them which crucified and ſcorned him; Which when he was reuiled, did not reuile againe; As a ſheepe led to be ſlaine. If ſin troubleth thee, caſt thy ſelfe vnto Chriſt, beleeue all his to be thine, and that by his worke thou art ſaued. If thou looke

Eſa. 54.

so onely in Christ, thou shalt haue peace, and thou shalt reioyce that God is thy God. And although thy sinne be great, yet the grace of God is much greater. Therefore say, Although I alone had committed all the sinnes of the world, they were vtterly none, if I may obtaine the grace of God through Christ. God suffereth his to fall, yea, and that sometimes grieuously: As *Dauid*, and *Peter*, that they might rise and thanke God more feruently. Therefore no sinner should despaire, seeing that so great men haue sinned so grieuously, and by the grace of God haue repented and amended their liuing. If Satan doe tempt thee concerning

ning predeſtination, whether thou be amongſt them which be ordained to the Kingdome of Heauen, be deafe, taking example of Chriſt, which hanging on the Croſſe, ſaid nothing at all to this, when they ſaid: He hath truſted in God, let him deliuer him if he will. So *Daniel*: When the King of Babylon ſaid, And what God is he that may deliuer you out of my hands: They anſwered, We ought not of this matter to anſwer thee: Behold, our God whom we worſhip, may deliuer vs from this Furnace of hot burning fire, and out of thy hands, O King. So thou muſt commit all the matter to God, whether thou be predeſtinate or no,

no, doe not curiously search out the Maiestie of God, lest thou be oppresst of his glory. In trouble and death it seemeth to many, that God is asleepe, and vtterly forsaketh them: As Christ cryeth: God, yea my God, why hast thou forsaken me? So the Gospel setteth forth to vs an example of them, to whom it seemed that Christ slept in the Ship. But now Christ (death being ouercome) hath promised, he will be to vs a Sauior, as it is in *Mat.* 11. Come to me all you that labour and be burthened, and I will refresh you. Againe, Feare not little Flocke, for it hath pleased your Father to giue to you a Kingdome. Therefore by such examples of

Mark. 5.

Luke 12.

of the Gospel, weake men ought to be encouraged, to whom it seemeth that Christ is asleepe, that be of inconstant and wauering mindes, which doubt whether God be mercifull to them, and whether God be in them. They ought to be monished that they trust constantly to Christ, that although Christ seeme to them to be asleepe, yet let them continue, & the Lord will reuenge & deliuer them out of all their euils sooner then it can be spoken.

Esay 53. *Esay* saith, For a little season, at a pinch, I haue forsaken thee, and in great mercies, I will gather thee together.

Iob 13. The Lord leadeth downe to hell, & bringeth from thence againe. Yea, although he kill, me, yet

yet I will trust in him. He doth wound, and giueth remedy: He smiteth, and his hands shall make whole.

Chap. 13.

They that be dying, must be exhorted to forgiue.

BEcause God commandeth, Forgiue, and it shall be forgiuen you. And putteth thereunto a condition, He that doth not forgiue his brother, to him God doth forgiue nothing: and if God doe not forgiue sinnes, we cannot be saued. Forgiue, and it shall be forgiuen you. And when you shall stand praying, forgiue, if you haue any Mat. 6.

thing againſt any man, that your Father alſo may forgiue you. When thou offereſt thy gift at the Aultar, firſt reconcile thy ſelfe to thy brother. If you will forgiue each of you your brothers faults, and that with all your harts, your father will forgiue you. If any man haue a quarrell againſt his brother, as Chriſt hath forgiuen you, ſo doe you forgiue. So in the prayer of the Lord, we deſire forgiueneſſe to be done to vs, as we forgiue them which be our debters: that is, that we forgiue them, of whom in any thing we haue been hurt, either in deed, to be wrongfully handled, or elſe in word to be ſhamefully intreated. And to them that be at the

point

point of death, this ſhould be minded: If they at any time haue hurt or indammaged their neighbour, or taken any thing from him by extortion or roberie, or haue defamed any man. Here alſo they muſt doe as Chriſt did on the Croſſe, let them pray for all their enemies, and forgiue them their wrongs with all their hearts. And if any thing of theirs be taken away by theft, let them not require it againe with violence. If they haue taken away any thing of another mans, let them yeeld it again if they may, or let them labour that it may be reſtored. Nor let them keepe ſecret any thing, but confeſſe their fault, be ſorry that they haue

haue offended, and desire forgiuenesse. If for lacke of richesse they be not able to make satisfaction, it shall be sufficient, that they forgiue other which haue harmed them, either in body or goods. If they forgiue them with all their heart, God will forgiue them their wroung done to other: As Mat. 6. Christ teacheth, If you forgiue men their offences, your heauenly Father will forgiue you.

CHAP.

Chap. 14.

Such as be dying should be admonished, that they receiue the Sacrament of Christs body and blood.

IT is a great token of the ineſtable loue of God, and of his aboundant mercie toward vs, that in his Supper he would, we ſhould be witneſſes, that Chriſt doth deliuer and giue himſelfe to vs, and doth ioyne vs to him as his members, that we may know that the Lord loueth vs, hath reſpect to vs, and loued vs. Furthermore in this Supper, we heare Chriſt ſpeaking to vs, feeding vs with his body, proferring vs

Mat. 26. Marke 14. Luke 22. 1 Cor. 11.

that we ſhould drinke his blood for eternall life · where he ſaith, Take, eat you, this is my body which for you is giuen : Doe you this in my remembrance. Likewiſe after he had ſupped, taking the cup, he ſaid : This cup is the new Teſtament in my blood which is ſhed for the remiſſion of our ſinnes : Doe you this as oft as you ſhall drinke it in the remembrance of me. Good brother, thinke that theſe words be ſpoken to thee, print them moſt deeply in thy mind. For when he ſpeaketh to all, he ſpeaketh alſo to thee, to thee, I ſay, they profit. All things which Chriſt hath ſuffered ſhall profit thee no leſſe, then they doe helpe *Peter* & *Paul*.

This

This Sacrament is verily both commanded and instituted of Christ himselfe, for the remission of our sinnes, and eternall life. For the promise soundeth so: the which he that receiueth by faith, and beleeueth that which he saith (giuen for you, and shed out for you) hath and obtaineth without doubt remission of sinnes.

CHAP. 15.

Diuers consolations, that the life and time of affliction is short.

IT is a great comfort, that affliction shall not endure continually. The affictions

of this time, are not worthy of the glorie which ſhall be ſhewed vpon vs. The eye hath not ſeene, nor the eare hath not heard, &c. the ioies that God hath prepared for his elect. Through many troubles we muſt enter into the Kingdome of God. Our trouble, which is but temporall and light, worketh an exceeding and an eternall weight of glorie vnto vs which looke not on the things that are ſeene, but on them which are not ſeene. The ſoules of them which were killed, cryed out vnder the Aultar: To whom it was anſwered, That they ſhould reſt yet a little time. As a little minute of an houre vntill the wroth be paſſed by. Alſo Chriſt

Eſa. 44

Act. 14

Apoc. 6.

Chriſt in the Goſpel calleth the time of affliction, A little time. A little while you ſhall not ſee me. In diſtreſſe for a little ſeaſon, I haue forſaken thee: but in eternall mercies I haue gathered thee together.

CHAP. 16.

The comfort of Widowes and Orphans.

THou wilt ſay, I am now a widow, and haue no man which careth for me. Heare *Dauid*, which ſaith: To the fatherleſſe and widdow, thou ſhalt be a helper. Alſo, the poore is left to thee: and alſo to the fatherleſſe thou ſhalt be a helper.

45.

Pſ. 9.

And Christ saith: I will not leaue you fatherlesse: that is, without helpe. So great care hath God ouer the fatherles, and widowes, that he will comfort them in their trouble. Hereof we learne, that we also should be moued with pittie towards the widdowes and fatherlesse, & that we should ayd and succour them. For this is a pure and an vndefiled Religion before God the Father, to visite the fatherlesse and widowes in their trouble. God doth diligently commend to vs this sort of men, both in the Law and in all the Prophets, threatning grieuous punishment to them, which either doe oppresse them, or else doe not succour and deliuer, them

Iam. 1.

them when they be oppreſſed. *Exod.* 22. *Eſay* 1. and 10. *Ierem.* 5. and 12. *Zach.* 7. So *Paul* commandeth *Titus* to honour the widowes.

CHAP. 17.

The comfort of Women trauailing with child.

THe child is in the hand of God, and is not born before the time appointed, which is not in our power, but in the will of God, at whoſe hand we muſt looke and ſeeke for fauor and help, and ſurely the Lord is nigh to them which call vpon him in truth. He will fulfill the will of them which feare him, Pſal. 144.

him, and will heare their prayer, and ſaue them. But we muſt conſider, that all things haue their times, and that all things vnder heauen paſſe forth by certaine limits and ſpaces. There is a time of birth, and a time of dying, that time that God hath ordained, muſt be looked for in the faith of Gods promiſe. The promiſe is this, thou ſhalt bring forth thy children, although with paine. But he promiſeth the deliuerance and birth: this promiſe requireth faith. For he that promiſeth, is able to performe. And moreouer, it requireth obedience, that the woman be obedient to the will of God: vpon whom this croſſe is layd by God, and

Eccl. 3.

and thy most mercifull Father. For it is a great mercie of God, that God deliuereth the soule from miserie, and vexeth the body with miserie. The soule I say is deliuered, and is the daughter of God by faith: As *Paul* witnesseth, saying, The woman shall be saued through bearing of children, if she continue in faith, loue, and sanctification with soberneſſe. And Christ saith: The woman when she trauaileth is in sorrow, because her houre is come: but when she hath brought forth her child, she remembreth not her tribulation, for ioy that a man is borne into the world.

CHAP.

Chap. 18.

A comfort for them that lament the dead.

TO men, honesty & charity of my neighbours requireth, that we adorn and honour the burials of our friends which sleepe in the the Lord, with conuenient mourning. But wee must not lament and mourn of vngodlinesse and superstition, as the faithlesse heathen doe, which beleeue not the resurrection of the dead, which know not that GOD liueth and careth for vs, although our friends die. For of them *Paul* saith, Wee will not brethren that yee should bee ignorant

norant of them that sleepe, that you sorrow not as other do, which haue no hope: for if we beleeue that Iesus died, and rose againe, euen so them also which sleepe by Iesus, shall God bring with him. Here humanity & the works of mercy are not condemned: for *Ioseph* mourned for his father. *Abraham* lamented his wife *Sara*: *Dauid* bewailed *Saul*, and also certaine religious persons buried *Steuen*, and made great lamentation for him. *Nicodemus* and *Ioseph* of Arimathea are praised because they buried Christ. Therefore *Paul* condemnes not moderate mourning & sorrow, which springeth of faithfull charity: but he condemneth the immoderate

Gen. 23.

2 King. 1.

Acts 8.
Iohn 19.

rate heatheniſh ſorrow and mourning as vngodly and ſuperſtitious. For the hope of Chriſtian men is perfectly aſſured, that the dead periſh not, but ſleep, as Chriſt ſaith, *Lazarus* our friend ſleepeth. Therfore to lament the dead by affection of loue, is the duty of charity: but it is heatheniſh and vngodly to lament the dead of infidelity. For it is giuen vs naturally, to bewaile the death of them which in their liues were deerely beloued of vs, but we muſt remember the ſaying of holy *Iob*, The Lord hath giuen, and the Lord hath taken away. Sometime our parents, our deere friends, our wiue, and our children be taken away from vs, that we may

Iohn 2.

may learne the will of God, and haue a reſpect onely to God the Giuer, and not to the gifts.

CHAP. 19.

A conſolation for them which ſuffer for their offences.

OF them which ſuffer for their euill deeds, *Peter* ſpeaketh ſaying: What prayſe is it, if when ye be buffetted for your faults, ye take it patiently? And again, Se that none of you ſuffer as a murtherer, or as a thiefe, or as an euill doer, or a buſie body in other mens matters. But if it chance ſo, that we muſt ſuffer for an euill deed done 1 Pet. 2.

done of vs, the deſerued puniſhment may be an holy ſuffering, no leſſe pleaſant to God, then the ſufferring of the innocent Martyrs. For if the euill doer confeſſe his ſin before God, and beleeue that his ſinne is forgiuen, through Ieſus Chriſt, then by Ieſus Chriſt, it is brought ſo to paſſe, that the deſerued puniſhment is ſanctified to obtain the crown of euerlaſting glorie. Was not the Thiefe hanging on the Croſſe vpon the one ſide of Chriſt, ſanctified in his puniſhment as ſoon as he acknowledged his ſin, and through faith commended his helpe to Chriſt? Was it not ſaid alſo to him, This day thou ſhalt be with me in Paradiſe? Neither is it maruaile,

Luke 22.

maruaile, that euill doers through faith, can in their deserued punishments be sanctified, as innocent Martyrs in their suffering doe testifie and witnesse Christ and the Gospel, so euill doers in their punishment, doe testifie and witnesse the law of God, and be examples to other, that they auoid euill deeds, lest they be punished in like manner, to be an example, that mischieuous deeds be auoided: it is not a worke of hot lineſſe. Therefore whether a man doe suffer iustly, or vniustly, let him belieue in Iesus Christ, and his suffering shall cause him to obtaine of the Lord, a Garland that neuer shall wither away. Therfore no man ought to dispaire, for

Christ

Mat.10. Christ hath giuen himselfe a redemption for all. There is one God, and one Mediatour of God and man, namely the Man Christ Iesus, which gaue himselfe a ransome for all men. Behold he saith for all, Therefore also, he will, 2 Pet.3. that all return to repentance. And he saith, I came not to 1 Tim.2. call the iust, but sinners, of whom he would be borne. *Iuda*, *Dauid*, *Manasses*, *Thamar*, *Rachab*, and *Bersheba* be examples. Therfore he commandeth the Gospel to be preached to euerie creature. He will not the death of a sinner, but the health of all men. So he calleth all to him which be burthened. So he receiued to him *Zacheus*, Mat.5. *Magdalin*, *Peter*, *Mathew*, the woman

woman of Canaan. So he receiued to fauour the Thiefe. Also he appeared after his resurrection, to *Mary Magdalen*, out of whom he had expelled seuen diuels. He admitteth & receiueth *Thomas* the hard beleeuer. Mat. 15.
He conuerteth *Saul*, a most grieuous persecutor. Act. 9.
Briefly, He refuseth no man, He receiueth all that repent, with a fatherly mind. He sheweth mercy, he taketh the repentance to his Sonne. Therefore he commandeth Mat. 6.
to pray, Let thy Kingdome come, Forgiue vs our trespasses. Also, whatsoeuer ye pray the Father in my Name, it shall be giuen you. Aske & it Mat. 7.
shall be giuen you, knock and it shall be opened vnto you.

Sentences

Sentences out of Holy Scripture, to ſtirre vp a deſire.

WE are ſtrangers before thee as were all our fathers. Our dayes be as it were a ſhadow vpon the earth, and here is none abiding.

Iob 7. *The life of man is a warfare vpon earth, and his dayes as the dayes of a hyred ſeruant.*

Iob 14. *A man borne of a woman, liuing a ſhort time, is repleniſhed with much miſerie: He commeth forth like a flower, and goeth away like a ſhadow, and neuer remaineth in one eſtate. What man is he that liueth and ſhall not ſee death?*

Pſa. 89. *Our yeeres paſſe away as a cobweb. The dayes of our age be three ſcore and ten, or in the chiefeſt, foure ſcore yeeres, and in the moſt part of theſe is labour and paine.*

My

My dayes be wasted as a shadow, and I am dryed vp as the grasse. Psalm. 101

A mans made like to vanitie, his dayes passe away as a shadow. Psal. 144.

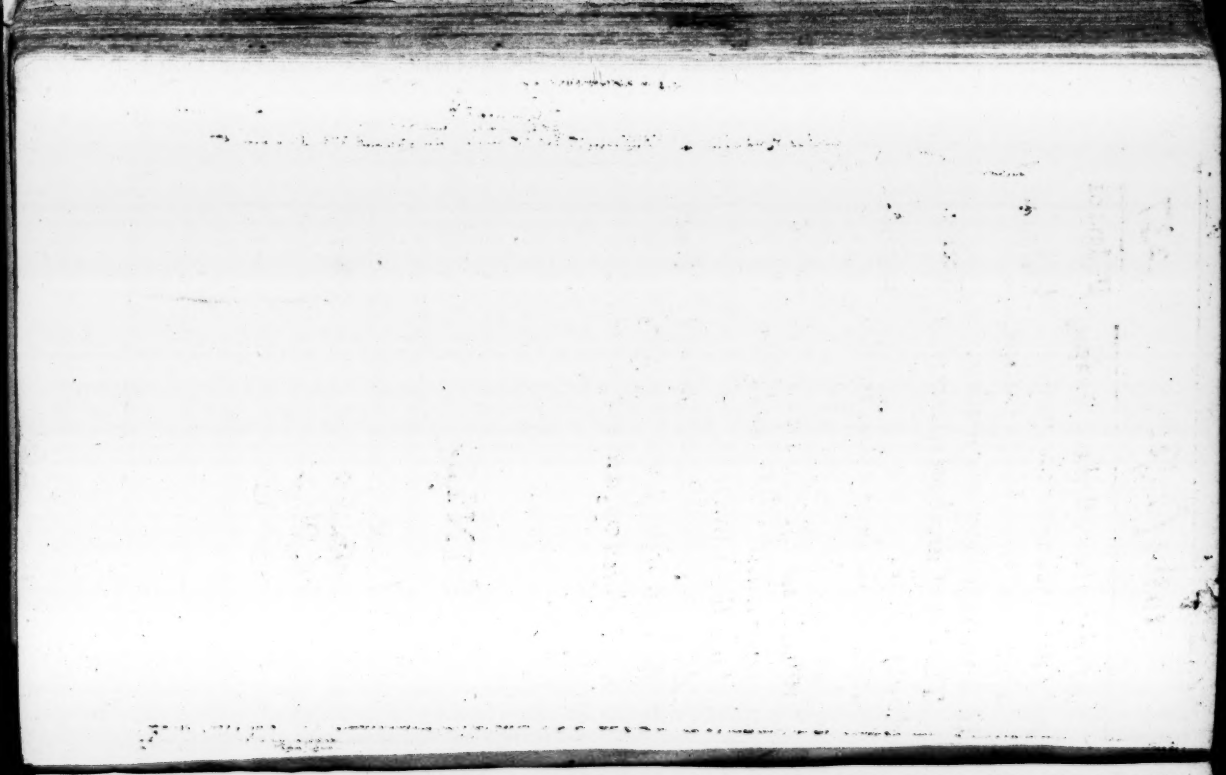
The day of death is bitterer then the day of life. Eccl. 7.

We haue not here a dwelling Citie, but we seeke for one to come. Hebr. 12.

What is our life? It is a vapour, appearing a little while, and afterward vanisheth away. Iam. 4.

All flesh is grasse, and all the glory of man as the flower of grasse, the hey is dryed vp, and the flower falleth. 1 Pet. 1.

FINIS.



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A E. 16. 43.

A MIRROVR,

OR,

GLASSE TO know thy selfe.

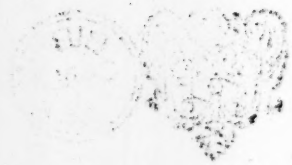
BEING

A Treatise made by IOHN FRITH whiles hee was prisoner in the Tower of London,

Anno Domini M. D. XXXII.



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A Letter written by *I.F.* vnto the Faithfull Followers of Christs Gospell, whiles he was Prisoner in the Tower of *London*, for the word of God.

M.D.XXXII.

Grace and peace from God the Father, through our Saui-our Iesus Christ, bee with all them that loue the Lord vnfeinedly. Amen.

IT cannot bee expressed (Dearely beloued in the Lord) what ioy and comfort it is to my

heart to perceiue how the word of God hath wrought and continually worketh among you : So that I finde
Iohn 2. no small number walking in the wayes of the Lord, according as hee gaue vs commandement, willingly that
Iohn 15. wee should loue each other, as he loued vs. Now haue I
Rom. 12. experience of the Faith which is in you, and can testifie that it is without simulation, that yee loue not in word and tongue onely,
Iohn 3. but in worke and verity.

What can be more tryall of a faithfull heart, than to aduenture not onely to ayde and succour by the meanes of other (which without danger may not bee admitted vnto vs) but also personally

nally to visit the poore oppressed, and see that nothing bee lacking vnto them, but that they haue both ghostly comfort, and bodily sustenance, notwithstanding the strait inhibition and terrible menacing of these worldly Rulers: euen ready to abide the extreamest jeopardyes that Tyrants can imagine.

This is an euidence that you haue prepared your selues to the Crosse of Christ, according to the counsell of the wise man, which saith: My son, when thou shalt enter into the way of the Lord, prepare thy selfe vnto tribulation. This is an euidence that yee haue cast your accompts,

and haue wherewith to finish the Tower which yee
Luke 14. haue begun to build. And I doubt not but that he which hath begun this worke in you, shall for his glory accomplish the same, euen vn-
Phil. 1. to the comming of the Lord, which shall giue vnto euery man according to his deeds.

And albeit God of his secret judgements for a time,
Rom. 15. keepe the Rodde from some of them that ensue his steps, yet let them surely reckon vpon it; for there is no doubt but all which will liue deuoutly in Christ, must suffer persecution: for
2. Tim. 3. whom the Lord loueth hee correcteth, and scourgeth euery childe that hee receiueth:

ueth : For what childe is that whom the Father chaſtiſeth not? If yee bee not vnder correction, of which we are all partakers, then are ye baſtards & not children. Heb. 12.

Neuertheleſſe, wee may not ſuppoſe that our moſt louing Father ſhould doe that becauſe hee reioyceth in our bloods or puniſhment, but he doth it for our ſingular profit, that we may bee partakers of holineſſe, & that the remnants of ſin, which (through the frailty of our members) rebell againſt the Spirit and Will, cauſing our works to goe vnperfectly forwards, and may ſomedel bee ſuppreſſed, leſt they ſhould ſubdue vs, and raigne ouer vs, as I

haue ſufficiently declared in the Epiſtle of my booke which intreateth of Purgatory, to the which I remit them that deſire to bee further inſtructed in this matter.

Of theſe things God hath giuen mee the ſpeculation before, and now it hath pleaſed him to put in vre and practice vpon me. I euer thought and yet doe thinke, that to walke after Gods word, would coſt mee my life at one time or another. And albeit that the Kings grace ſhould take mee into his Fauour, and not to ſuffer the bloody Edomites to haue their pleaſures vpon mee, yet will I not thinke that I am eſcaped, but that God

God hath only deferred it for a ſeaſon, to the intent that I ſhould worke ſomewhat that he hath appointed mee to doe, and ſo to vſe me to his glory.

And I beſeech all the faithfull followers of the Lord to arme themſelues with the ſame ſuppoſition, marking themſelues with the ſigne of the Croſſe, not *from* the croſſe as the ſuperſtitious multitude doe, but rather *to* the Croſſe, in token that they be euer ready willingly to receiue the Croſſe, when it ſhall pleaſe God to lay it vpon them. The day that it commeth not, count it cleare wonne, giuing thankes to the Lord, which hath kept it from

you. And then when it commeth, it shall nothing disdaine you: for it is no new thing, but euen that which you haue continually looked for. And doubt not but
1 Cor. 10 that God which is faithfull, shall not suffer you to bee tempted aboue that which yee are able to beare, but shall euer send some occasion by the which yee shall stand stedfast, for either hee shall blinde the eyes of your enemies, and diminish their tyrannous power, or else when he hath suffered to do their best, and that the Dragon hath cast a whole floud of waters after you, he shall cause euen the very earth to open her mouth, and swallow them vp. So faithfull is hee

hee and carefull to eaſe vs what time the vexation ſhould be too heauy for vs. Apoc. 12.

He ſhall ſend a *Ioſeph* before you againſt yee ſhall come into *Egipt*, yea, he ſhall ſo prouide for you, that yee ſhall haue an hundreth fathers for one, an hundreth mothers for one, an hundreth houſes for one, and that in this life, as I haue proued by experience; and after this life, euerlaſting ioy with Chriſt our Sauiour. Mar. 1.

Notwithſtanding, ſith this ſtedfaſtneſſe commeth not of our ſelues (for as S. *Auſten* ſaith) there was neuer man ſo weake or fraile, no nor the greateſt offender that euer liued, but that eue-

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ry man of his owne nature ſhould be as fraile and commit as great enormities, except he were kept from it by the Spirit and power of
Rom. 15. God. I beſeech you brethren in the Lord Ieſu Chriſt, and for the loue of his Spirit, to pray with mee, that we may be veſſels to his laud and praiſe, what time ſoeuer it pleaſeth him to call vpon vs.

Eph. 1. The Father of glory giue vs the ſpirit of wiſdome, vnderſtanding, & knowledge, and lighten the eyes of our minde that wee may know his wayes, praiſing the Lord eternally. If it pleaſe any of our brethren to write vnto vs of any ſuch doubts as peraduenture may be found in

in our bookes, it ſhould be very acceptable vnto vs, and as I truſt not vnfruitfull for them. For I will endeuour my ſelfe to ſatisfie them in all points by Gods grace. To whom I commit you to be gouerned, inſtructed and defended for euer. *Amen.*

Iohn Frith *the Priſoner of Ieſu Chriſt, at all times abiding his pleaſure.*

The

The Preface.

I Was desired of a faithfull friend (to whom I am so much bound, that hee might lawfully haue commanded me) that I would make him a little Treatise, by the which hee might be somewhat instructed to know himselfe, and to giue God thankes for the benefites which he hath so abundantly poured vpon him. This thing I tooke vpon me very gladly, partly to fulfill his righteous request,

request, which I truſt ſhall be to the great profite of Chriſts flocke, and partly to declare what I thinke, both of my ſelfe and of all other.

Herein may all men ſee, what they haue of themſelues, what they haue receiued of God, and how they ought to beſtow the talent that is committed vnto them, which if you note well, it will cauſe you to ſay with the wiſe man Salomon, Vniuerſa vanitas omnis homo viuens, *that is, euery man liuing is nothing but vanity; which alſo the Prophet* Dauid *confirmeth, ſaying, If all men liuing were pondred in one ballance, and vanity hanged in the ballance againſt them, it ſhould quite weigh them downe, and be*

Eccle. 1.

Pſa. 62.

be heauier than all they. As for example, if a man praise a very foole, and thinke his wit good and profound, then is that person in deed more foole than the other. And euen so, sith man doth praise and commend riches, honour, beauty, strength, and such other vaine and transitorie things which are but as a dreame, and vanish like a flower in the field when a man should haue most need of them, it followeth well, that he himselfe is more vaine than those things which are but vanity. For if it were possible that thou shouldest haue all these things an hundred yeare continually without any trouble or aduersitie, as neuer man had, yet were it but a vaine dreame if it bee com-

Eccle. 5.

* Note.

compared vnto that euerlasting life which is prepared for Christs elect and faithfull followers. So that all flesh is as hay, and all his glory like a flower of the field, the hay is withered, and the flower fallen, but God and his word endure for euer.

Esai. 40.

Therefore let not the wise man reioyce in his wisdome, neither the strong man in his strength, nor the rich in his riches: But he that reioyceth, let him reioyce in the Lord, to whome bee all honour and praise without end. Amen.

Hier. 9.

1 Cor. 1.

A MIRROVR or Glaſſe to know thy ſelfe.

CHAP. I.

That all goodneſſe commeth of God, and all euill of our ſelues.

THe Philoſophers to whom God had inſpired certaine ſparkles of truth, acknowledged that the chiefe point of

1. Rom. 2.

of wiſdome and direction of a mans life was to know himſelfe, which ſentence the Scripture eſtabliſheth ſo cleerely, that no man may diſſent from the truth of the ſame. For *Salomon* ſaith, that the feare of the Lord is the beginning of wiſdom. Now who can feare the Lord, but onely he that knoweth himſelfe, as the Scripture teacheth him? For if I perceiue not the imperfection of my nature, which is ſubiect vnto corruption, and voide of all ſtableneſſe: if I perceiue not the vnſtableneſſe of my fleſh, being prone to all ſin, and rebellious to righteouſneſſe, and that there dwelleth no goodneſſe in me: if I perceiue not the poyſon of the

Prou. 1.

Rom. 8.
Mat. 25.

the old Serpent, hell and ſinne, which lyeth hid within me, vnto which are prepared paines intolerable; I ſhall haue none occaſion to feare God, but rather to aduance my ſelfe equall with God as *Lucifer*, *Nabuchodonozor*, *Herod*, and ſuch other haue done, which after were ſore chaſtened for their folly. Eſay. 14. Dan. 4. Act. 12.

2. What haſt thou (vain man) wherof thou maiſt reioyce? For the Scripture teſtifieth, that euery good and perfect gift comes from aboue from the Father of light, with whom is no tranſmutation. Rom. 5. So that whether they bee outward gifts or inward pertaining either to the body or ſoule, if they be good, Iaco. 1. they

they come from aboue from the Father of light. For if thou behold the proportion of thy body, ſtature or beauty, thou ſhalt eaſily perceiue that it commeth of God, euen by the words of Matth. 6. Chriſt, which exhorteth vs not to be carefull, for there is none of vs all, though we be neuer ſo carefull, that can adde one cubit to our ſtature, neither make one Mat. 5. white haire or blacke.

3. And as touching our wiſdome, eloquence, long life, victory, glory, and ſuch other, the Scripture teſtifieth that they come of God, and not of our ſelues. For St. Iacob. 1. *Iames* ſaith, If any man lack wiſdome, let him aske it of God which giueth it abundantly.

dantly. As it is euident by *Salomon*, which of God deſired wiſdome to iudge betweene good and euill. And the Lord made him anſwer, that becauſe hee asked that thing, and not long life, nor riches, nor the deſtruction of his enemies, but rather wiſdome to diſcerne in iudgement; Behold, I haue giuen vnto thee an heart full of wiſedome and vnderſtanding, inſomuch that none before thee hath beene like vnto thee, neither yet after thee ſhall any bee like vnto thee. And beſides that I haue giuen thee riches and glory.

Wiſdome

Furthermore, the moſt glorious gifts concerning our ſoules, come from God euen

4.

euen of his meere mercy and fauour, which he ſheweth vs in Chriſt and for Chriſt; As predeſtination, election, vocation, and iuſtification. And albeit Maſter *More* with his painted Poetrie, and craftie conueyance, doe caſt a miſt before your eyes, that you might wander out of the right way, and endeuouring himſelfe to inſtruct you that God hath predeſtinate and choſe vs before the beginning of the world, becauſe he knew before that wee ſhould doe good workes, yet will I ſet you vp one candle, which ſhall ſhine ſo bright, and ſo cleerely diſpell his miſt and vaine Poetry, that you ſhall plainly perceiue him dancing

More's myſt.

cing naked in a net, which notwithſtanding thinketh himſelfe to goe inuiſible. And although there bee Scriptures enough, both *Tit.* 3. and *Rom.* 11. to proue the ſame true, yet will I let that paſſe, and alledge for me St. *Auſten*, which is the candle that I ſpeake of, which ſhall diſcloſe his juggling, and vtter his ignorance: for Saint *Auguſtine* ſaith, Some man will affirme that God did chooſe vs, becauſe he ſaw before that we ſhould doe good workes; but Chriſt ſaith not ſo, which ſaid, Yee haue not choſen me, but I haue choſen you, for (ſaith he) if he had choſen vs becauſe hee ſaw before that wee would doe

M. More dancing in a net, thinketh himſelfe inuiſible.

Ioh. 15.

do good works, then ſhould hee alſo haue ſeene before that wee ſhould firſt haue choſen him, which is contrary to the words of Chriſt, and minde of the Euangeliſt. Here may you ſee how euidently S. *Auſtine* confuteth Maſter *Mores* poetrie, and openeth his ſerpentine deceit.

Eph. 2. Finally S. *Paul* ſaith, *Eph.* 2. that we are ſaued through grace, and that commeth not of our ſelues, it is the gift of God, and commeth not of workes, leſt any man ſhould boaſt himſelfe: which words M. *More*, might bee aſhamed to heare if he were not another *Lucian*, neither regarding God nor man. But St. *Auſtine* addeth thus much

much more vnto it : *Non erit gratia vllo modo, niſi fuerit gratuita omni modo*, that is to ſay, that it can in no wiſe be grace or fauour except it be alwaies free. And therefore I may conclude, that it is neither of the workes going before, nor of the workes comming after, but onely of the free fauour of God.

And this are wee ſure of, 5.
that whomſoeuer hee chooſeth, them hee ſaueth of his mercy, and whom he repelleth, them of his ſecret and vnſearchable iudgement he condemneth. But why hee chooſeth the one and repelleth the other, enquire not (ſaith St. *Auſtine*) if thou wilt not erre. Inſomuch

that S. *Paul* could not attaine to the knowledge thereof,
Rom. 11. but cryed out; O the depth of the riches and wiſdome of the knowledge of God, how vnſearchable are his iudgements, & how incomprehenſible are his wayes? But M. *More* had rather loude to lye and farre to erre, than to let God alone with his ſecrets, or to acknowledge his ignorance in any thing.

6. And to bee ſhort, St. *Paul* ſaith, What haſt thou that thou haſt not receiued? If thou haſt receiued it, why doſt thou aduance thy ſelfe, as though thou haddeſt not receiued it? So we may conclude, That all goodneſſe commeth of God, and all ſinne

ſinne or miſchiefe of our owne poyſoned nature. Inſomuch that wee may ſay with the Prophet *Daniel*, *Tibi Domine gloria, nobis autem confuſio faciei*: O Lord, all glory be vnto thee, and vnto vs ſhame and confuſion; ſo that he that reioyceth may reioyce in the Lord. 1 Cor. 1.

CHAP. II.

For what intent God giueth giueth vs theſe gifts, and that they are rather a charge and a carefull burthen, than any pleaſure to reioyce at.

LIke as there are many members of our body, and euery member hath his office appointed vnto him 1. 1 Cor. 11.

which he muſt doe, not for his owne wealth and ſafegard only, but for the preſeruation of the whole body, inſomuch that the moſt honeſt member muſt ſerue the vileſt at his neceſſitie; for if the hand would not ſerue the ſlow belly, they ſhould both periſh together: euen ſo hath God appointed his gifts, and diſtributed them in this world vnto vs (which ſhould be as one body) that euery Nation hath need of other, euery occupation need of another, and euery man need of his neighbour. This is ſo plaine, that it cannot bee denied; Neuertheleſſe, I will more ſpecially touch the matter, becauſe I would haue it ſo rooted in you,

* Note.

you, that you might indeuour your ſelues, to fulfill it towards each other.

If God haue opened the eyes of thy minde, and haue giuen thee ſpirituall wiſedome through the knowledge of his word, boaſt not thy ſelfe of it, but rather feare and tremble, for a chargeable office is committed vnto thee, which (if thou fulfill it) is like to coſt thee thy life at one time or other, with much trouble and perſecution. But if thou fulfill it not, then ſhall that office bee thy damnation. For St. *Paul* ſaith, Woe is to me if I preach not. And by the Prophet *Exechiel* God ſaith, If I ſay vnto the wicked that hee ſhall die the

2.

Cor. 9.

Ezc. 33.

death, and thou ſhew him not of it, the wicked ſhall die in his iniquity, but I ſhall require his bloud at thy hand.

3. But peraduenture our Diuines would expound theſe texts onely vpon them that are ſent and haue cure of ſoules. Whereunto I anſwer, that euery man which hath the light of Gods Word reuelated vnto him, is ſent whenſoeuer he ſeeth neceſſitie, and hath the cure of his neighbours ſoule. As for example, If God haue giuen mee my ſight, and I pereceiue a blinde man going in the way which is ready for lacke of ſight to fall into a pit wherein hee were like to periſh, then am I bound

bound by Gods commandement to guide him till he be paſt that jeopardy, or elſe if he periſh therein, where I might haue deliuered him, his bloud ſhall bee required at my hand. And likewiſe, if I perceiue my neighbour like to periſh for lacke of Chriſts doctrine, then am I bound to inſtruct him with the knowledge that God hath giuen mee, or elſe his blood ſhall bee required at my hand.

4. Obiection.

Peraduenture they will ſay, that there is already one appointed to watch the pit, and therefore if any man fall into it hee ſhall make it good, and that therefore I am diſcharged and need to take no thought. Where-

Solution.

unto I anſwer, I would bee right glad that it ſo were. Notwithſtanding, if I perceiue that the watchman be aſleepe, or runne to the Alehouſe to make good cheere, or gone out of the Country a whore-hunting, and through his negligence eſpy my neighbour in danger of the pit, then am I neuertheleſſe bound to lead him from it. I thinke that God hath ſent me at that time to ſaue that ſoule from periſhing. And the law of God and nature bindeth mee thereto, which chargeth me to loue my neighbour as my ſelfe, and to doe vnto him as I would be done to. And I thinke there is no man but that in this caſe hee would haue

Mat. 7.

haue his neighbour to helpe him, and therefore is hee bound to helpe his neighbour if he be in like jeopardy. And euen thus art thou bound to giue good counsell to him that lacketh it, and to distribute whatsoeuer talent thou hast receiued of God vnto the profit of thy neighbour. Moreouer, besides that yee cannot auoide this my solution; yet I desire you to note how the text it selfe which I alledged doth condemne your vaine obiection, the words are these, *Ezek.* 3. If I say vnto the wicked that hee shall dye the death, and thou shew him not of it, the wicked shall die in his iniquitie, but I shall require his blood

at thy hand. Marke I pray you, that the Prophet ſaith not as you obiect, that hee which ſhould ſhew the wicked his iniquitie and doth not ſo, ſhall periſh only, and the wicked himſelfe to bee ſaued, becauſe his fault was not told him by him which tooke charge to teach him; But contrariwiſe, the wicked ſhall periſh in his iniquitie, (ſaith God by his Prophet *Ezekiel*) and his blood ſhall be required at the hand of him which ſhould haue inſtructed him in the truth.

5. If God haue giuen thee faith in Chriſts blood, bee not proud of it, but feare, for ſith God hath not ſpared the naturall branches (I meane the Iewes which

Rom. 11.

were

were his elect people) ſith he ſpared not the Angels that ſinned, but hath caſt them into hell to bee reſerued vnto iudgement: ſith he ſpared not the world, but ouerwhelmed them with waters, deliuering *Noah* the Preacher of righteouſneſſe; take heed alſo leſt hee ſpare not thee. Truth it is, that where faith is preſent, no ſinne can bee imputed; but this faith is not in thy power, for it is the gift of God. And therefore if thou be vnkinde, and endeuour not thy ſelfe to walke innocently, and to bring forth the fruits of faith, it is to be feared that for thine vnkindneſſe God will take it from thee, and hyre out his Vine-

2 Pet. 2.

1 Cor. 11.

Mat. 3.

Mat. 21. Mat 12. Phi. 2. 2 Pet. 1. Vineyard to another which ſhall reſtore the fruit in due ſeaſon; and then ſhall thine end bee worſe than thy beginning. Let vs therefore with feare and trembling worke our health, and make ſtable our vocation and election, mortifying our members and man of ſinne, by exerciſing our ſelues in Chriſts precepts, that wee may be the children of our Father that is in heauen, and fellow heires with our Sauiour and brother Chriſt Ieſu.

Mat. 3.

6. If God haue giuen thee riches, thou maiſt not think that hee hath committed them vnto thee for thine owne vſe onely, but that he hath made thee a Steward

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ouer them, to distribute them to the profit of the Countrie: for indeed thou art not the very owner of them, but God is the owner, which saith by the Prophet *Agge*, Gold is mine, and siluer is mine; and hee hath committed them for a season vnto thy hand, to see whether thou wilt be faithfull in distributing this wicked Mammon according to his Commandements. And that it so is, thou maist well note by the Parable of the rich man which was clothed in silke, and fared delicately in this world, and after was buryed in hell, whereupon St. *Gregory* noteth that hee was not damned because hee despoyled any

Agge. 2.

Luc. 16.

any other mans, but becauſe he did not diſtribute his owne, as the proceſſe of the text doth alſo well declare. Wherefore if wee muſt giue accompts of all that is giuen vs, then haue we little cauſe to glory, but rather to feare and tremble, and to count him moſt happy to whom leaſt is committed. For God to whom theſe accompts muſt be made, cannot bee deluded although the world may be blinded.

7. If God haue giuen thee thy perfect limbs and members, then get thee to ſome occupation, and worke with thine owne hands, that thy members which are whole and perfect, may miniſter to their neceſſitie that lacke their

their members, for that is acceptable in the ſight of God; and the contrary deteſtable, that if thou withdraw thy members from ayding thy neighbours, thou ſhalt of God bee accounted for a theefe and a murtherer. And therefore I affirme, that all our holy hypocrites and idle bellyed Monkes, Canons, and Prieſts, whether they be regular or ſecular, if they labour not to preach Gods word are theeues and alſo murtherers: For they maintaine their ſtrong members in idleneſſe, which ought to labour for the profit of their neighbours, that their perfect members might miniſter vnto the neceſſitie of them

A perilous thing for Monkes and idle hypocrites

them that lacke their members: As the light muſt miniſter her fruit of ſight vnto the feet, hands, and other members which lacke it, or elſe are they in ieopardie to periſh at euery pit, and the eye guiltie of their deſtruction for withdrawing her office from them.

Eph.4. And this may we eſtabliſh by the words of St. *Paul*, which ſaith, Hee that did ſteale, let him ſteale no more, but rather labour with his owne hands, that he may haue to diſtribute to them that lacke. And ſome Doctors doe very well expound it of certaine perſons that walked inordinately, and would not worke themſelues, though they were ſturdie

ſturdie lubbers, but liued on other mens charity; which thing the Apoſtle calleth theft, and exhorteth them to worke with their owne hands, that they may both helpe themſelues and others.

8. And for becauſe ſome perſons which feele themſelues grieued, becauſe they are guiltie, will not bee content to allow this expoſition, I will alledge another text of the wiſe man which ſhall not only allow this ſentence, but alſo byte them better; for he ſaith, *Panis egentium vita pauperis eſt, qui autem defraudat eum homo ſanguinis eſt*: That is to ſay, the bread of the needy is the life of the poore, and he that Eccle. 34.

that defraudeth him of it, is a murtherer. This text holdeth their noſes ſo hard to the grindſtone, that it cleane disfigureth their faces. For it proueth our Abbots & ſpirituall poſſeſſionaries double theeues and murtherers, as concerning the body, beſide their murthering of the ſoule for lacke of Gods word, which they will neither preach nor ſuffer any other to doe it purely, but perſecute and put them vnto moſt cruell death: firſt they are theeues and murtherers, becauſe they diſtribute not that which was appointed them by our faithfull forefathers, to the intent it ſhould haue been miniſtred vnto the poore (for then

then they ſeemed to be very vertuous) but now they beſtow it vpon Hawkes, Houndes, Horſes, *&c.* vpon gorgious apparell, and delicate fare; and glad are the poore when they may get the ſcrappes. They may not haue ſo much as a pig of their owne ſow, nor ſcant a feather of their own Gooſe: For he that may diſpend foure or fiue thouſand mark a yeare, would thinke it were too much if hee gaue twentie nobles of it vnto the poore, which notwithſtanding are the owners vnder God of all together, the Miniſters liuing deduct, which, as the Apoſtle ſaith, hauing their food and clothes to couer them, ought 1 Tim. 6.

there-

therewith to bee content. And thus they defraude the poore of their bread, and ſo are they theeues (and becauſe this bread is their life) as the foreſaid text teſtifieth; he that defraudeth him of it, is not only a theefe, but alſo a murtherer.

And when they thinke to beſtow it very well, and beſtow it in building Palaces of pleaſure, yet are they therein much to bee reproued. For as an old Doctor ſaith, they are in that point worſe than the Diuell, for the diuell would haue had that Chriſt ſhould haue turned ſtones into bread (which might haue ſuccoured the poore) and theſe builders turne the bread into ſtones.

For

For they beſtow the good which ſhould bee giuen to the poore for their ſuſtenance, vpon an heape of ſtones.

But here they will obiect (as they are neuer without euaſions) that if they ſhould diſtribute it among the poore according as they are bound, within a while all would bee ſpent, and no good ſhould come of it, nor no man know where it is become, or who fareth the better for it. Whereunto I anſwer, that indeed yee be too wiſe for me, for ſith yee goe about to correct Chriſt, and to ſet him to ſchoole & learne him what is beſt, it were but folly for mee to meddle with you. For Chriſts

Obiection.

Solution.

Chriſts minde and cõmandement is that wee ſhould diſtribute it, and not withhold it from them; and ſaith by his Prophet, Woe be to them that couple and knit houſes together: which I thinke may iuſtly bee verified vpon you. Neuertheleſſe, this dare I ſay, that if a Biſhop which may diſpend foure thouſand mark, would vnto the poore of his Dioceſſe diſtribute euery yeere but the one halfe, giuing vnto one man 40. ſhillings, & lending to another 20. nobles to ſet vp his Occupation withall, and ſo giue and lend as hee ſeeth need, hee ſhould within fiue or ſixe yeares make a flouriſhing Dioceſſe. And I thinke verily

Eccl. 4.
Eſai. 5.

rily that his fact should more bee allowed before God, than if he had builded a thousand Abbyes: for Gods cõmandement ought first to be done, and is much more acceptable to him than all the workes that proceed of our imaginations, and fooliſh phantaſies.

Beſides that, they are theeues and murtherers, for withdrawing their perfect members from labour, whereby they might miniſter vnto their neighbours neceſſitie (I ſpeake of as many as are not occupied about preaching Gods word) for, in that they withdraw their members from ſuccouring their poore neighbours, they are theeues. And

9.

becauſe this ſuccour is called their life, they are murtherers for keeping it from them.

Here our begging Orders of Friers would thinke to be exempt, becauſe they haue not receiued rents to bee diſtributed. Notwithſtanding, if wee ponder this text well, wee ſhall findo them condemned as deepe as the other: For firſt they labour no more than the other, wherefore they are theeues and murtherers (as many as preach not the pure word of God) as the other were proued before. Beſides that, they deſpoyle the poore worſe than the other: For they enter into euery mans houſe, and with vn-

ſhamefaced

ſhamefaced begging poll them ſo neere, that in a manner they leaue nothing behinde for the very poore which are ſicke, lame, cripple, blinde and maymed. For there is not the pooreſt deſolate widow, but with his faire flattering hee will ſo deceiue her, that hee will be ſure either of money or ware: But deare brethren maintaine yee no ſuch murtherers, leſt yee be partakers of their ſinnes, but rather follow the counſell of the Apoſtle, which chargeth vs in the name of our Lord Ieſu Chriſt, that wee withdraw our ſelues from euery brother that walketh inordinately and worketh not; and biddeth if he will not

Fryers.

2 Theſſ.

worke, he ſhould not eate.

11. Now, if they obiect that they liue in contemplation and ſtudie of Scripture, and ſay that they ought not to be let from that holy work; for Chriſt ſaid that *Mary* had choſen the beſt part which ſhould not bee taken from her:

Thereunto may I make the ſame anſwer which that holy Father and Abbot St. *Syluan* made. This *Syluan* was an Abbot, an holy man, hauing many Monkes vnder him, whom hee cauſed after their prayers (which were nothing ſo long as our Monkes vſe now adayes, which thinke for their many words to be heard, as did the Phariſees whom Chriſt rebuked)

rebuked) hee cauſed them I ſay to labour for their liuings according to the minde of *Paul*. And vpon a time there came a religious man to his Abbey, and when he ſaw his Monkes working, he asked the Abbot why hee ſo vſed them, and why they gaue not themſelues wholly to contemplation, ſeeing that *Mary* had choſen the beſt part. The Abbot made few words, but gaue this Monke a booke, and ſent him into a Cell to bee there occupied in ſtudy and contemplation. And at dinner time the Abbot called all his Monkes to meat, and let him ſit in contemplation. After noone when he began

to waxe very hungry, hee came out againe to the Abbot *Siluane*, and asked whether his Monkes had not yet dyned; and hee anſwered yes. And why called you not me, quoth the Monke, to dine with them? Verily, ſaid the Abbot I thought you had beene all ſpirituall, and had needed no meat. Nay, quoth the Monke, I am not ſo ſpirituall, nor ſo feruent in contemplation, but that I muſt needs eat. Verily, ſaid the Abbot, then muſt you alſo needs worke, for *Mary* had need of *Martha*. When the Monke heard that, hee repented and fell to worke as the other did: and I would to God that this anſwer would cauſe our religious

gious euen ſo to doe, and to fall to worke, that they might ſuccour their needy neighbours.

And as touching their ſtudy in Scripture, S. *Auſtine* ſaith, How ſhalt thou better learne to vnderſtand the Scripture, than by going about to fulfill that thou there readeſt? and if thou goe about to fulfill it, ſaith he, then muſt thou worke with thy hands; for that doth S. *Paul* teach thee. Of this I haue compyled an whole booke, which if God haue appointed me to finiſh it and ſet it forth, ſhall be a rule of more perfection vnto our religious, than any that they haue vſed this hundred yeare.

Chap. III.

The conclusion of this Treatise, that no flesh should reioyce, but feare and tremble in all gifts that hee receiueth.

1. NOw maist thou perceiue that no man liueth but he may feare and tremble, and most hee may feare to whom most is committed, for of him shall much be required, and is much bound to thanke God for all things. For of our selues haue wee nought but sin and vanitie, but through his gracious fauour haue we all goodnesse and bee that we bee. And sith all our goodnesse commeth of him, we

we muſt againe be thankfull vnto him and keepe his commandements. For elſe wee may feare leſt hee take his gifts from vs, and then ſhall we receiue the greater damnation.

If thou haue receiued the knowledge of his word, giue him thankes and bee a faithfull miniſter thereof: for elſe he ſhall deliuer thee vnto thine owne phantaſticall imaginations, and caſt thee headlong into an heape of hereſies, which ſhall bring thee into vtter deſtruction.

If hee giue thee faith in his word, giue him thankes, and bring forth the fruits thereof in due ſeaſon, for elſe hee will take it away

from thee, and ſend thee into finall deſperation.

If hee giue thee riches, then giue him thankes, and diſtribute them according to Gods commandement, or elſe he ſhall take them from thee (if hee loue thee) either by theeues, by water, by death of thy cattell, by blaſting thy fruites, or ſuch other ſcourges, to cauſe thee to loue him, becauſe hee would alienate thine heart from them: this I ſay he will doe, if he loue thee, to make thee put thine whole truſt in him, and not in theſe tranſitory things. But if hee hate thee, then will he ſend thee great proſperitie, and increaſe them plenteouſly, and giue thee thy heauen in this

Eſai. 5.
Hie. 7.

Hie. 2.

this world vnto thine euerlaſting damnation in the life to come, and therfore feare, and take good heed whiles thou haſt leyſure.

If thou aske me what his honour, praiſe and thankes are? I anſwer, that his honour, praiſe and thankes is nothing elſe but the fulfilling of his commandements. If thou aske mee what his commandements are as touching the beſtowing of thy goods? I anſwer, his commandements are that thou beſtow them in the workes of mercy, and that ſhall hee lay to thy charge at the day of judgement. Hee ſhall aske you whether you haue fed the hungry, and giuen drinke to 2.

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the thirſty, and not whether you haue builded Abbeyes or Chauntries. He ſhall aske you whether you haue harboured the harbourleſſe, and cloathed the naked, and not whether you haue guilded Images, or giuen Cups to Churches. Hee ſhall aske you whether you haue viſited the ſick, and gone to the priſoners, and not whether you haue gone a Pilgrimage to *Walſingham* or *Canterbury*. And this I affirme vnto thee, that if thou build a thouſand Cloyſters, and giue as many Cups and Chalices to Churches, and viſiteſt all the Pilgrimages in the world, and eſpieſt and ſeeſt a poore man whom thou mighteſt helpe, periſhing

ſhing for lack of one groate, all theſe things whereon thou haſt beſtowed ſo much mony, ſhall not bee able to helpe thee. Therefore take good heed, and ſay not but that ye be warned.

If God haue giuen thee thy perfect limbes & members, then giue him thankes, and vſe them to the taming of thy body, and profit of thy neighbour; for elſe if God loue thee, he will ſend thee ſome maime or miſchiefe, and take them from thee, that thy negligence and owne vſing of them be not ſo extreamely imputed vnto thee. But if hee hate thee, hee ſhall keepe them whole and ſound for thee, that the not vſing of them may 3.

may be to thy greater damnation. Therefore beware & feare, giuing him thankes according to his commandements: for wee are his creatures, and are much bound to him, that he hath giuen to vs our perfect members: for it is better for vs to haue our limbes, and to worke with them diſtributing to others, than that others ſhould diſtribute vnto vs. For it is a more holy thing to giue than to take, yet wee are much bound vnto him, although hee hath made vs imperfect & mutilate. For we were in his hands (as we are yet) to haue done with vs whatſoeuer had pleaſed him, euen to haue made vs the vileſt creature

Act. 2.

Hie. 13.

creatures vpon earth.

I haue read of a ſhepheard which keeping his ſheepe in the field, eſpied a foule Toade, and when hee had well marked her, and compared her ſhape and nature vnto himſelfe and his nature, he fell a weeping, and cryed out pittiouſly. At the laſt came a Biſhop by, ryding right royally: and when he ſaw the ſhepheard ſo ſore lamenting, hee reyned his horſe and asked him the cauſe of his great wailing. Then anſwered the ſhepheard, Verily ſir, I weep for mine vnkindneſſe towards Almighty God: for I haue giuen thankes to God for many things, but yet was I neuer ſo kinde ſince I was

was borne, as to thanke him for this one thing. What is that, ſaid the Biſhop? Sir, quoth he, ſee you not this foule Toade? yes, quoth the Biſhop, what is that to the purpoſe? Verily, ſaid the Shepheard, it is the creature of God as well as I am, and God might haue made mee euen ſuch a foule and vnreaſonable beaſt as this is, if it had pleaſed him, and yet he hath not done ſo, but of his mercy and goodneſſe hee hath made mee a reaſonable creature, after his owne ſhape and likeneſſe, and yet was I neuer ſo kinde as to thanke him that he hath not made me ſo vile a creature: which thing I greatly bewaile, & mine vnkindneſſe

cauſeth

causeth me now thus to weepe: with that the Bishop departed, and I trust learned to doe thereafter. And I beseech God that wee may so doe, and be the faithfull followers of our Sauiour Iesu Christ, to whom be praise, honour, and glory for euer.

AMEN.

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E.16.45

A BRIEFE Instruction,

TO TEACH A person willingly to die, and not to feare death.

BIBL. CANT. ACAD.

Osee. Chap. 13.

O Death, I will bee thy death.
O Hell, I will be thy end.

1 Cor. 15.

Death is consumed into victory.
Death where is thy sting?
Hell where is thy victory?

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E.16.42

The Preface.

When the onely eternall and Almighty God had created & made heauen & earth, and all manner of beasts, hee created also man after his owne Image, Adam *and* Eue, *and set them in Paradise, there to dwell and liue immortall, to know their Creator and Maker, to serue and honour him.*

But man was disobedient vnto God his Creator, hee despised and transgressed his commaun-

commandement, and committed ſinne before his eyes. And therefore was he deiected and caſt out of Paradiſe, and put in this world, which was now vnto him no Paradiſe of pleaſure, but a vale of teares and miſerie, wherein hee muſt liue in labouring, and get his liuing with the ſweate of his body, being ſubiect vnto all miſery, and yet at the laſt muſt needs die before hee can returne vnto his Maker, from whence hee came: and ſo by ſinne death is come into the world, and that vnto all men, inſomuch, that no man liueth without ſinne; and it is prouided that man ſhall once die, and after death commeth iudgement, as ſaith St. Paul.

Rom. 5.

Heb. 9.

Wee know then that this is the

the will and ordinance of God vpon vs, and therefore ought wee meekly and diligently to obey vnto this prouision of God, to the intent, that by such a corporall death ioyfully taken, wee may bee assured; and that wee obtaine not againe (by a new disobedience in resisting to die bodily) the death of the soule: Euen as by the disobedience of Adam, *wee haue obtained and were brought to the death of the body.*

For this cause should a Christian man dispose himselfe to bee obedient vnto God in this his ordinance, willingly and with a good heart to waite and receiue this temporall death in what time soeuer it doth come vnto vs, bee it in

our

our youth, or in our old age, or else in the middest of our life, knowing that wee doe change it for a life that is a thousand fold better: and that it is God himselfe and none other, which doth send vs death, either by sicknesses or
Mat. 11. same other meanes: And that he which suffereth not a Sparrow to light on the ground without his power and pleasure, will not then suffer any Christian man which beleeueth and trusteth in him, to bee sicke or to die, but it is his singular will and ordinance, (as hee saith in the tenth chapter of Mathew)
Mat. 10. Yee are better than many Sparrows, for if I doe this to Sparowes, how much more then shall I doe for you? As

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it is alſo ſaid, Sapientiæ 12. *God taketh great care for vs, and diſpoſeth all things according vnto his godly will.*

Now to come vnto this glad minde to die, is euery man inſtructed in this Treatiſe here after written, and how he may obtaine it of God, which onely can giue it vs: For, as Saint Iames *ſaith, euery good gift, and euery perfect gift commeth downe from the Father of light.*

There are three principall Articles, which are an occasion for to draw vs backe, that we should not dye ioyfully, and with a good will.

THe first and principall is sinne, where the conscience is not quiet.

The second is the iudgement of God, where wee must giue an account both of our words and workes.

The third is Ignorance, which is, that wee know not whither we shall goe after our death; and of this commeth a common saying, as were

an easie thing to dye, if one did know whither hee should goe after he is dead. These three points will we with Gods helpe speake more of hereafter.

The first Article.

THe first is sinne, which alwayes biteth & gnaweth our consciences with great thought, that we haue not sufficiently satisfied for our sinnes, fearing lest they be not forgiuen, for because that we haue no feeling in our selues, nor outward knowledge to certifie vs that they bee pardoned vs. And

And therefore runne wee euer before hand crying, and greatly desiring to prolong our death, and to liue longer, trusting to doe yet many moe good workes, by the which we may perceiue and know, that we haue satisfied and obtained remission of our sinnes; wherefore (as it is to be iudged) a great part of Christian people haue desired to satisfie for their sinnes, and to obtaine pardon, as it appeareth by them, that at the making of their testaments, ordaine a certaine number of Masses to be sung for them. And some there haue beene that haue founded Abbeyes and Monasteries, with other houses of religion, to the

Men seek to be saued by other then Christ.

intent that they would bee partakers of the good deeds of Monkes, Friers, and Prieſts, of their abſtinence and faſting, of their doctrine and merits, for to ſupply the negligence of their owne workes, by ſuch good deeds and merits of other men.

2. And it is greatly to be lamented, that ſo many Chriſtian people are now ſo euill inſtructed and taught, that they are ignorant and know not that they ought only to ſeek and ſearch their health, remiſſion and ſatisfaction of their ſinnes, at the workes and merits of Ieſu Chriſt, and not at their owne good deeds, neither at the workes or deedes of any other man.

man; as *Isay* the Prophet saith, in the person of God, I haue pressed the Wine-presse (saith he) alone, and of the people was there no man with mee. Now yet though it bee so that Iesus Christ hath satisfied for vs, and hath obtained for vs the remission of all our sins, yet therefore ought no man to thinke that wee for our parts should doe no workes. Esay 63.

3. Wee should alwayes bee diligent to doe good works, to exercise and increase in vs daily both faith and charity, flying sinne, crucifying and resisting the euill concupiscences of our flesh, and mortifying them all our life long, and to watch diligently, that the diuell, the world,

nor the flesh doe not seduce vs, praying vnto God faithfully, and without ceasing for his helpe; and not for our selues onely, but also for our Christian brethren and sisters: wee should also help and succour our neighbours in all things which are needfull vnto them, as well in body as in soule, euen as Iesus Christ hath ayded vs, and doth his good workes, not for himselfe, but for vs.

But in any wise wee must take heed that we doe none of all these aforesaid things for to haue health, or for to haue remission of our sins, or for to satisfie for our offences, for this appertaineth onely vnto the workes and merits

merits of our Sauiour Ieſus Chriſt, and to his bitter paſſion and death: Therefore vnto him muſt wee aſcribe the remiſſion and ſatisfaction of all our ſinnes. And for that ought wee to loue him all our life long, to honour him, to ſerue him, and to giue him thankes, the which (as ſaith St. *Iohn*) loued vs firſt: in the which and by the which dearely beloued Sonne, God the Father had loued vs; and in him (I meane in Chriſt Ieſu) through his blood we haue redemption, that is to ſay, remiſſion of our ſinnes (as ſaith St. *Paul*) according to the riches of his grace. This thing doth Saint *Paul* and all the holy Scripture declare

A cauſe to loue Chriſt.

Iohn 2.

Iohn 1.

clare abuudantly vnto vs, both in the old, and alſo in the new Teſtament, affirming that Ieſus Chriſt is the Lambe of God which was offered for vs, and hath only put away the ſinnes of the world: of the which if it pleaſe God we will ſomewhat declare.

4. Eſa. 43. And firſt wee will begin with the Prophet *Eſay*, which (ſpeaking in the perſon of God) ſaith, I am, I am the ſame (ſaith the Lord) which putteth away your ſinnes for mine owne ſake, and will remember your iniquities no more. Alſo it is ſpoken by the Prophet *Oſee*, ſaying, Out of the power of death (ſaith the Lord) I ſhall deliuer them, and

and from death will redeem them. And againe in another place God saith by his Prophet *Esay*; I am the Lord, and without mee there is no Sauiour. It is also spoken by the Apostle in his Epistle to *Timothy*; This is a true saying (saith he) and of all men worthy to be receiued, That Iesus Christ came into the world to saue sinners. And againe, the Prophet *Esay* saith, speaking still in the person of God: Am not I the Lord? and there is no God but I; A iust God, and there is none saueth but I. Also it is said in the Acts of the Apostles; This man (meaning Christ) is the stone refused of the builders, which is made

Esa. 43.

1. Tim. 1.

Esa. 45.

Act. 4.

made the chiefe corner-ſtone, neyther is there health in any other, nor yet any name giuen to men wherein we muſt be ſaued.

5. Now yee muſt know, that faith and confidence in the Word of God, doth bring vs vnto this knowledge of Gods promiſes, to the which wee ought onely to giue heede, and by a ſtrong faith cleaue faſt, and in no wiſe flee from them. Wilt thou then know whether thy ſinnes be forgiuen, and pardoned thee or no? thou oughteſt not to beleeue me, though it were ſo that I promiſed thee they were pardoned thee; neyther yet alſo a thouſand men with me, how holy ſo euer they bee: yea,

yea, and though it were so that they would, or could giue vnto thee all their holinesse, merits, and good workes, and would promise to giue their soule in gage for thine, yet oughtest thou not to beleeue them, neyther yet to desire in thy minde any such things, for that is none other but the denying of Iesus Christ and of his merits. But thou must resort to the Word of God, and there heare the forgiuenesse of thy sinnes, for first it is necessary, that the pure and sincere Word of God be declared vnto thee, and his promises in the holy Scripture shewed vnto thee. 7.

And then afterward must 6.

thou

thou wholly consent vnto them with thine heart that the Word of God is true, & that he will not faile of his promises; but will fulfill thē vnto thee to the vtmost point: If it be so that thou canst finde in thine heart vnfainedly to beleeue in him, that he is the God of mercy and righteousnesse, then maiest thou by this meanes quiet and comfort thy conscience, beleeuing that God which by his Word hath so said and promised, hee is faithfull, iust, and cannot lye: yea, and that hee is also able to performe all that he hath promised.

7. And if it be so, that thou canst not so soone beleeue after the hearing of Gods Word,

Word, then muſt thou diligently pray vnto God to giue thee faith; for it is hee onely that can giue thee this faith, as ſaith our Sauiour Chriſt: No man can come to me (ſaith hee) that is, no man can beleeue in mee, except my Father which ſent mee doe draw him: Pray therfore with a good heart, and no doubt of it, hee will ſurely heare thee in time conuenient; he hath promiſed, and will not faile but keepe his promiſe: Pray (ſaith hee) and yee ſhall obtaine your deſire.

Ioh.6. Ceaſe not to pray if thou canſt not beleeue at the firſt.

But before that thou canſt obtaine remiſſion of thy ſins, there muſt certaine tokens precede and go before; that is, to acknowledge thy ſelfe

8.

Signes preceding damnation of sinners.

selfe a great and puisant sinner: and therefore to repent, and be vnfainedly sorry in thine heart, considering how wretched that sin had made thee. And then to haue a full purpose and will in thee, neuer more to sinne (by the grace of God) but to take another way in keeping of the Law of God, and obseruing of his will and pleasure. And then at a certaine time if it be so, that thou bee altered and turned in thy heart vnto God and his Word (which thou eyther heareſt or readeſt) and that thine heart repent earneſtly of thy sinnes (as is said afore) then hast thou a very good beginning. See that thou caſt not that from thee,

thee, but pray vnto the Lord diligently, that he will preſerue thee ſtill in ſuch a good minde: And look that thou exerciſe thy ſelfe more and more vpon his comfortable promiſe, and by ſuch meanes without faile, thou ſhalt obtaine remiſſion of thy ſins.

And if it be ſo, that thou 9.
canſt not ſo ſoon beleeue or bee aſſured that thou haſt forgiueneſſe of thy ſins, yet deſpaire not, but hold thy ſelfe firme and ſtedfaſt, put thy truſt in his Word, and he will giue it thee in a conuenient time (as is before ſaid) for many times our ſins bee pardoned and forgotten with God, and yet he giueth vs not ſo quickly the grace

to

to feele it; Hee keepeth it yet hid from vs, to the entent that we ſhould pray the more diligently, and becauſe that hee will proue the faith that wee haue toward him, and to ſee whether wee will be ſtedfaſt and not doubt in his Word and Promiſe, although for a ſeaſon hee doe prolong and deferre it.

10. And euen ſo did our Sauiour begin his preaching, Mat. 2. as wee finde in the Goſpell; The time (ſaith he) is come, the Kingdome of God draweth nigh, doe penance, or repent and beleeue the Goſpell: which is as much to ſay, as, Amend your ſelues, take another life, and beleeue theſe ioyful tidings, ſo ſhall yee all bee forgiuen, and

and your ſinnes forgotten, for this word *Euangelion* (that is to ſay) Goſpell, is a Greeke word, and is as much to ſay, as good tydings or a ioyfull meſſage.

What the Goſpell is.

It was ſurely ioyfull newes, and glad tydings, when word came into the world, that the time was come, in the which was borne the true Meſſias, and hee came that was looked for ſo many thouſand years, and waited for of many Prophets; the which glad tydings hee did bring himſelfe into the world, that ſinners & Publicans which beleeued, were deliuered from their ſinnes, Hell was broken, Heauen was opened, Death was iudged, the Diuell

Diuell vanquiſhed, and the pure kingdome of God at hand.

11. Theſe ioyfull tydings did he confirme by maruellous ſignes and miracles here vpon the earth, ſealing them with his bitter paſſion and death, which was himſelfe only the perfect ſacrifice for the ſinnes of the world, to reconcile afterward eternally vnto his heauenly Father, the generation of mankinde, which before was vtterly loſt. In ſuch wiſe hath he reconciled vs, that whenſoeuer a ſinner commeth to receiue this ioyfull newes, and beleeueth vnfeignedly, turning himſelfe from his euill liuing, all his offences are pardoned him and

and forgotten, and all his ſinnes are laid vpon the Lambes backe; for hee it is that was an offering and ſacrifice for them, and hath borne them with his croſſe, paying all himſelfe, and making full ſatisfaction for them.

And of good right doth our Lord name here this time of grace, to bee the kingdome of God, in the which time ſuch a grace is plenty, and giuen to man, that ſinners loſt and damned, may euery houre returne to God, and be receiued vnto ſuch a ſure and certaine grace, hauing pardon of all their ſinnes and miſdeeds, for all are forgotten, man is made the ſonne of 12.

of God, heire with Ieſus Chriſt, and of the kingdome euerlaſting.

And that this is true by the will and promiſe of the Almighty Creator, one may ſhew cleerely by the holy Scripture: Notwithſtanding we will but only ſhew a few places for to declare that ſinne ſhould let vs no more to deſire for to die ioyfully.

Eſai. 14. Firſt, God ſaith in *Iſay*, I I haue ſworne by mine own ſelfe, that the word of righteouſneſſe and truth ſhall goe forth of my mouth, and it ſhall not returne vnto me againe in vaine. Iere. 1. *Ieremy* alſo, in the perſon of God ſaith, I will watch vpon my word, for to fulfill and accompliſh it. Alſo St. *Paul* ſaith,

saith, Iesus Christ remaineth alwayes faithfull, and cannot deny himselfe. And in many other places hee saith the same. 2 Ti. 2.

Last of all, if thou wilt obtaine any thing of God, or bee at peace with him, thou must count him Almighty and true, and alwayes where thou findest his Word and his promise, that thou be surely certified and doubt nothing, but that it must needs come to passe, euen as his word hath said; And there shall neuer bee any fault or delusion on his part. Now there remaineth no more, but that thou hold him not for a lyer, nor count his words false. 13.

Aboue all things thou must

must giue him this honour, that hee hath power to performe all things that he promiseth, and that hee cannot lye; for what thing canst thou aske or obtaine of God, whom thou holdest for a lyer? And what other thing is it then to hold him for a lyer, when thou hearest his pure word (which commeth out of his mouth) spoken vnto thee, and thou beleeuest not that it shall come so to passe vnto thee as it promiseth?

14. And for this cause search thy conscience before all things diligently, how great a sinne this vnbeleefe and mistrusting of God is in thee, that thou holdest him for a lyer, that thou canst not

not eſtabliſh thy ſelfe, and beleeue his words that are ſo cleere; acknowledge therefore, and lament this deſperation ſo great in thee, that thou art ſo ſlow, ſo dull, and ſo farre without all vnderſtanding and wit, that thou canſt not beleeue God himſelfe, and that thou holdeſt eternall veritie for a fable and a lye.

Pray with the Father of him that was poſſeſſed with an euill ſpirit, ſaying, Maſter ſuccour mine vnbeliefe: pray, I ſay, and ceaſe not, and hee ſhall giue it thee, he can neither lye nor deceiue any man. And hold this thing alwayes for truth and ſtedfaſtneſſe, that whereſoeuer thou findeſt (in the holy

Mat. 9.

ly Scripture) the promise of God, that keepe and hold, euen as sure as it were in thine hand. Sooner shall heauen and earth perish, than that Gods word should not come to passe and be accomplished vpon them that surely trust in it.

15 Then after that thou hast giuen this honour vnto God, that thou staggerest nothing at his word and promises, but that thou holdest them for very truth, consider his sayings and sweet promises, which it hath pleased him to promise vs, and thou shalt finde them so many, yea, and so godly, that thou shalt bee comforted, and haue such consolation on all sides, that thou

thou ſhalt not feare death, nor the diuell, neither any thing in heauen, earth, or hel. Of the which promiſes we will here note ſome places of the Scripture to our purpoſe, for to ſhew thee a mean to ſearch further, and if thou ſeeke with a true heart, and intent, then ſhalt thou finde what is promiſed thee.

First, our Sauiour ſaith, 16.
The Sonne of man is not come to damne the Soule of man, but for to ſaue it. Luke 2.
He ſaith alſo in another place, The Sonne of man is come to giue his life for the redemption of many men: Luk. 9. Mat. 10.
he ſpeaketh alſo manifeſtly in the Goſpell of *Iohn* theſe words; God the Father hath not ſent his Sonne to iudge Iohn 3.

the world, but to the intent that the world might be saued by him.

Sinne is damnation. Iohn 3.

Now, what is this to say, saue and not iudge, but to be deliuered from death and damnation, whereas we were bond to sinne? for sin is the death and damnation of the soule.

17. Now hee cannot saue vs, except that sinne be first put out of vs, for as long as sin abideth in vs, so long abideth death and damnation. The Scripture saith therefore, that for this cause appeared the Sonne of God, to loose the workes of the diuell, &c. Seeing then it is so, that Iesus Christ is come into this world for to take away sinnes, and loose the workes

workes of the diuell, seeing this (I say) is his intent and message, and the intent of Iesus Christ cannot faile, for his message (as ye know well) abideth euer firme and true; then hath he without doubt, put away sinne and damnation, from all them that trust constantly in him, and beleeue that it is euen so. Rom. 3.

But this commeth by him onely, of his pure grace and mercy, by the benefites and merits of himselfe, which is our only Sauiour, without any other meane or merit, for hee only is the Lambe of God, which hath taken away the sins of the world: euen as *Peter* said vnto the Iewes, in the fourth chapter 18. Acts 4.

of the Acts; There is no health in any other, neither is there any other name giuen vnto men, whereby they might bee ſaued, but only the name of Ieſus Chriſt: he ſaith alſo himſelfe after that he was riſen from death vnto his Diſciples, Ie muſt needs bee (ſaid) that Chriſt ſuffered death, and that he roſe againe the third day; and that repentance and remiſſion of ſinnes bee preached in his name to all Nations, and to all the Gentiles. Theſe are very comfortable words and ſayings, ſpoken of God himſelfe, which is the eternall verity, therefore ſhould wee ſet them in the deepeſt of our hearts, and truſt ſtedfaſtly to them. Alſo,

Also, Saint *Paul* in the second chapter to the Colossians saith, God hath quickened vs with Iesus Christ, pardoning vs all our sinnes, and hath put out the obligation made against vs in the Law written, and that hath hee taken out of the way, and hath fastened it on his crosse. What meaneth he by this? but that Iesus Christ hath put away the obligation of our debt, that is to say, that we ought for our sinnes, and hath taken it away with him on the Crosse, and paied bitterly for it, the which also is with vs, and will succour vs, in case that we will beleeue his word, and that wee can esteeme his bitter

Col. 1.

passion, and his merits so mighty, and of so great value, that it is able to obtaine for vs these afore-said things.

19. The prayer of our Sauiour Iesus Christ, which prayed vnto his heauenly Father, is heard, and abideth heard for euermore, when hee prayed thus, with many other words; O heauenly Father, I pray not onely for these my Disciples, but for all those that by them shall beleeue on my name; wherefore this toucheth euery one of vs, so farre as wee can beleeue it and conceiue it into our hearts.

Iohn 7.

Act. 10. Also St. *Peter* in the tenth chapter of the Acts of the Apostles,

Apoſtles, ſaith, Ieſus Chriſt hath commanded vs to preach and witneſſe vnto the people, that he is ordained a Iudge of the quicke and dead. And of him ſaith *Peter* thus much more, All the Prophets beare witneſſe, that through his Name, all they that beleeue in him, ſhall receiue remiſſion of their ſinnes. St. *Paul* ſaith moreouer, Him which knew no ſinne, God hath made ſinne, for our ſakes, that we by his meanes, ſhould bee that righteouſneſſe which before God is allowed. 2 Cor. 5.

Behold the Iuſtice and Righteouſneſſe, which God demandeth and requireth, for he requireth none other righteouſneſſe or goodnes, Gods righteouſneſſe.

than only that which abideth, and truſteth ſurely vpon the righteouſneſſe and merits of Ieſus Chriſt, not regarding or knowing the righteouſneſſe or iuſtification that many doe ſeeke in their owne workes.

Yee haue it alſo euen likewiſe in the third chapter to the Romans, Wee know that whatſoeuer the law ſaith, it ſaith it to them which are vnder the law, becauſe that our mouthes might be ſtopped, and all the world bee ſubdued vnto God: becauſe that by the deedes of the law no fleſh ſhall be iuſtified in the ſight of God: for by the Law commeth the knowledge of ſinne: Now verily is the righte-

Rom. 3.

righteousnesse that commeth of God, declared without the fulfilling of the Law, hauing witnesse yet of the Law and of all the Prophets. The righteousnesse saith he, no doubt, which is good before God, commeth by the faith of Iesus Christ vnto all, and vpon all them that beleeue, for there is no difference: All haue sinned and lacke the praise, that is, of value before God, but are iustified freely by his grace, through the redemption that is in Iesus Christ, whom God hath made a seate of his mercy through faith in his blood.

Wilt thou haue a thing more cleerely spoken? Saith he not plainely that wee are

iuſtified without our merits? euermore affirming it to be only by the merits of Ieſus Chriſt, by the rich redemption that hath beene made by him and in him: What is this to be iuſtified, but to bee deliuered and made quit of ſinne? for ſinne and righteouſneſſe are contrary the one to the other, and they cannot bee one nigh another. If I bee righteous or good, I am deliuered from ſinne, and am made righteous by the iuſtification which before God is allowed, as is aforeſaid.

20. Can one neuer make vs beleeue that our ſinnes bee forgiuen vs, in ſuch wiſe, that they in our departing will

will no more trouble our conſcience, and draw vs backe from a ioyfull will to die? for when ſinne is put away, and wee bee iuſtified through Ieſus Chriſt, what can death doe? But no man ought to vnderſtand by this, when I ſay that ſinne is put away, and that I am deliuered from ſinne by the righteouſneſſe of faith; that I doe meane by this, that there is no more in vs, or that ſinne remaineth no more in vs. Truly ſinne remaineth alwayes in vs, but not ſo that it can damne vs; I ſay, that in a Chriſtian man the roote of ſinne, the euill motion and inclination to ſin, and rancour, and malice abideth not ſtrong in

Sinne abideth in vs, but not ſo that it can damne vs.

in him, but departeth neuer wholly from vs, vntill that our filthy flesh be dead, but I say, that they cannot damne vs, for so much as wee are in Iesus Christ, and fight against the remnant and dregges of sinne, although that wee doe wauer sometime, perceiuing and feeling that we be mightily assayled by the tentations of the flesh. And I say not these things of my selfe, but Saint *Paul* saith euen the same. There is no damnation to them, saith hee, which are in Christ (saith hee) which walke not after the flesh, but after the spirit.

Rom.8.

Then there abideth in vs alwayes the residue and motion to sinne, which

would

would increaſe daily more largely, but wee ſhould not giue him the bridle, nor let him grow; that euill motion muſt wee make ſubiect vnto vs, and breake him of his purpoſe, walking (as Saint *Paul* ſaith) after the ſpirit, and not after the fleſh; and then there is no damnation in vs, for we are iuſtified by the faith of Ieſus Chriſt, and deliuered from ſinne, that is to ſay, from all ſins which might condemne vs. Neuertheleſſe there abideth alway in vs the roote and remnant of ſinne, as is ſaid, againſt the which we muſt fight and reſiſt all our liues long. Rom. 8.

21. But the victory remaineth to our head Ieſus Chriſt, by the

the law of his holy Spirit, which maketh vs liuely in him, and hath made vs free from the power of ſinne and death, in ſuch wiſe, that wee ſhould no more feare, either death or ſin, through Ieſus Chriſt, which hath vanquiſhed and ouercome them both, to our great profite, and hath reconciled vs eternally vnto his Father, the which (as our deare Father alſo) cannot but deale mercifully with vs for the loue of our Sauiour Ieſus Chriſt his welbeloued Sonne, and by this meanes to put away all our ſinnes, as though wee neuer had committed nor done them. Euen ſo doth he promiſe vs by the Prophet,

Micha

Michaiah, God is a God that will ſhew vs grace and mercy, and will turne himſelfe towards vs, and will put away our iniquities, and will caſt our ſinnes into the bottome of the Sea. Mich. 7.

Behold theſe comfortable ſayings, for they bee certaine, ſure, true, and immutable, yea, and the words ſpoken and come forth from the euerlaſting verity: Wherefore what ſhould now let vs, but that wee ſhould be willing to die, if wee can thus beleeue that wee are made iuſt, good and righteous only by the merit of Ieſus Chriſt, and that our treſpaſſes are by him and in him taken away, that they can now no more damne

damne vs, as is before ſaid.

And what remaineth now, but that wee ſhould threaten death, and not be affraid of it, ſaying with Saint *Paul*, O death where is thy ſting? O hell where is thy victory? yea, wee ſhould yet be more deſirous of death, as of a thing which maketh vs an end of all our miſerie, of the reſidue and dregges of ſinne, which is deeply grafted in vs, and would faine grow ouer our heads, if we looke not well to our ſelues, and hold it ſubiect vnto vs, and reſtraine it through our head Ieſus Chriſt, by whom we doe altogether.

1 Cor. 15.

This is enough againſt the

first point, that is to say, against sinne and the gnawing of our conscience, and from the desire of corporall death, the which is now to vs no more death: but through the death of our Sauiour it is made vnto vs an entrance and beginning of an eternall life. And for a conclusion, all the holy Scripture is full of such like promises of God; and hee that cannot satisfie or content himselfe with these places here alleaged, hee may search further and find many moe.

The

The ſecond Article.

1. THe ſecond Article that doth withdraw vs from a glad will to dye, is the iudgement of God, where we muſt giue accounts both of our deedes and words in the day of iudgement, or when wee dye; as ſaith our
Mat.12. Sauiour Chriſt: Of euerie idle word that they haue ſpoken, they ſhall giue account at the day of iudge-
2.Cor.5. ment. Alſo S. *Paul* ſaith, We muſt all appeare before Ieſus Chriſt, to the entent that euery one of vs receiue according to the workes of our body, whether they be good or bad. S. *Paul* ſaith more-

moreouer, wee ſhall bee all preſent before the ſeate of Ieſus Chriſt, and euery one ſhall giue account for himſelfe.

By the which words it appeareth plainely, that wee may giue account of our words and deeds. And theſe words do appeare to be very difficult, and giue vs great feare; and without doubt, they be rigorous and fearefull for a ſinnefull conſcience to beare: for, they are the pure words of God which ſhall eternally be accompliſhed. And for this cauſe, when we behold our ſelues well, conſidering our words and workes, and beginning to thinke of the account which wee muſt giue

and

and render, wee finde none other thing in vs than sinne and wretchednesse, hypocrisie and vanity, both before and behinde. And moreouer besides this, wee know not halfe the malice and infirmity that is in vs; and the Prophet *Dauid* did complaine and pray pitifully, saying: O Lord, who perceiueth his sins? cleanse mee from mine vnknowne iniquities.

Psal. 19.

For these and such like words of God we flie backward, fearing greatly such a terrible account and Iudge, desiring euermore to haue our life prolonged; principally, because it is written, That in the sight of God no man shall bee found innocent

cent or faultlesse. The which thing also *Dauid* fearing, said in his prayer: O Lord, enter not into iudgement with thy seruant; for no man liuing shal be found righteous in thy sight. Likewise the holy Prophet *Esay*; O Lord (saith he) we are all made vncleane, and all our righteousnesse is as a cloath which is araid or soiled with the flowres of a woman. Psal. 124.

Considering these and such other like Scriptures, and regarding the ground of our heart, and afterward comming to remember the accounts that we shall giue, we are wauering, doubtfull, heauy, and troubled in our heart and conscience, and

prin-

principally, when this account ſeemeth to bee nigh, yea, and at our doore, and that death beginneth to threaten vs by ſome great ſickneſſe; therefore deſire wee to liue longer, hoping to make great amends for our ſinnes, and to merit yet much more than wee haue done aforetimes, and then ſhall our conſcience be better diſpoſed to yeeld theſe accounts.

2. And in this manner are many people ſore abuſed; for there was neuer man ſo holy, that was able to render or giue ſuch accounts by exteriour outward workes before God. Thou ſhalt do thy workes, and art bound to doe them, not after the

ſleſh,

fleſh, but after the ſpirit, to tame and crucifie in the Croſſe with Ieſu Chriſt our head, ſinnefull rebellious fleſh, or elſe wee ſhall bee none of his members, and haue no part with him.

But by theſe meanes yee ſhall not make your reckoning cleere, but are bound yet with great debts, and ſhall come behinde hand well nigh ten thouſand pounds: For ye heard what the Prophet *Eſay* ſaith here before, that all our righteouſneſſe, that is to ſay, all our good workes are before God as filth, yea, or ſoiled cloath with the flowres of a woman. Remember well the words of our Sauiou Chriſt; When yee haue

Mat. 18.

Eſa. 64.

Luk. 17.

done all things (ſaith hee) that are commanded you, yet ſay, wee are vnprofitable ſeruants.

Conſider now how nigh thou haſt done all things that is commanded thee, and looke how much thou lackeſt in accompliſhing all that is commanded thee, and ſo much art thou worſe than an vnprofitable ſeruant. Now the very truth is, that thou haſt not done the hundreth part of that which was commanded thee. What name then ſhall one giue? there is no name euill enough for thee: where become then thy good workes or thy merits, the which thou thinkeſt to gather together for to come

and

and to giue thy accompts? wherein also thou putteſt thy truſt, deſiring to haue thy life prolonged, that thou maiſt yet doe moe.

Conſider how farre wide thou art now, and know for certaine, that by no manner of workes that thou canſt doe, thou ſhalt bee able to render and performe theſe accompts, nor no man that is borne vpon the earth, how vertuouſly ſoeuer that hee hath liued. The long life that thou requireſt, and to be healed of thy ſickneſſe, cannot obtaine thee this. Then is this yet all one thing, and peraduenture worſe; yea, though thou ſhouldeſt liue longer, for the longer we liue, the more 3.

and more increaſe the tale and number of our ſinnes and iniquities.

It was ſurely the diuell that did firſt bring this ſaying into the earth, The longer wee liue, the more wee merit, yet ſaith he truth, and lyeth neuer a whit, for wee doe merit indeed, but it is hell, where as hee would vnder the colour of holineſſe, that (as long as the breath is in vs) wee flye backe from God, and dye in great reſiſtance and diſobedience of God. And hee doth lead vs and draw vs vnto ſuch a great ſinne, ſpecially in our end, to the intent that wee ſhould haue this great ſinne of falſe merit, beſides the feare of our accompt. And this

this ſinne was neuer known at any time, for it was couered vnder the ſhadow of goodneſſe and vertue to merit ſtill more and more. Sathans meaning was, that we ſhould merit hell, but wee looked euermore for heauen by our merits.

Shew me, wherein are yee amended ſince your laſt ſickneſſe, when yee thought that yee ſhould haue dyed? yee are now ten times worſe, haue yee not well merited? for a concluſion, the longer that we liue, the more wee doe offend God, and the ſooner that wee die, ſo much the ſooner doe we ceaſe to diſpleaſe God. Therefore exerciſe thy ſelfe in the faith vpon the word

of God, for there are none exterior or outward works, that can either ſatisfie that mighty Iudge, or quiet thine owne conſcience.

4. Thou being falſely deceiued, and abuſed, maiſt well comfort thy ſelfe, or ſuffer thy ſelfe to take conſolation vpon thine owne workes, or other mens merits, ſo long as thou liueſt here in this world, and alſo at thy departing, yea, and vnto the very death (as there be many that dye now-a-dayes, God giue them knowledge in Chriſt) but ſuch a conſolation ſhall not comfort, or guide thee long: it ſhall not bring thee at all before the Iudge. The Iudge Ieſus Chriſt knoweth none other merit,

Note.

merit, but his owne merit, which hee hath merited vpon the Croſſe, and a ſtedfaſt faith and confidence in his word only, as is aforeſaid. Thy conſolation muſt come of that, for it is a thing which will neuer leaue thee, but will goe with thee before the Iudge, will anſwer for thee, and will neuer ſuffer thee to bee confounded. As ſaith Saint *Paul*, Whoſoeuer beleeueth on Chriſt ſhall not bee aſhamed. Of this (if it pleaſe God) yee ſhall yet heare more, and alſo how and to whom yee ſhall giue your accompts. Now muſt wee vnderſtand that God in the holy Scripture ſpeaketh vnto vs of many things, and layeth them

Rom. 10.

ſometime before our eyes, ſpeaking only according to his wrath and iuſtice. And againe, ſometime hee ſpeaketh vnto vs according to his great grace and mercy, hee filleth vs a cup of ſower Wine, and afterward hee giueth vs a taſte of the moſt ſweet and dulcet Wine, hee hurteth and healeth, hee bringeth alſo into hell, yea, euen his very elect,, but hee leaueth them not there, hee draweth them from thence out againe: If thou haſt found here a taſte of bitter Wine, ſearch further, and thou ſhalt finde againe a draught of the moſt ſweeteſt Wine that is poſſible to be had.

Hee hath by theſe Scriptures

tures alledged here before, giuen thee great feare and dread, and hath almoſt caſt thee into hell by the meanes of theſe terrible accompts which hee demandeth of thee, but ſeeke further in the word of God, and there ſhalt thou finde how gently and fauourably he draweth thee out againe.

Note firſt of all, how ſweetly and louingly hee calleth thee to him, when he ſaith, Come vnto me all ye that are laden or grieued with any burthen, and I ſhall refreſh you. Art thou now laden and in feare, for theſe great accompts that thou ſhalt giue before God, and knoweſt thou no counſell nor helpe? come hard- 5. Mat. 11.

ly vnto mee, how ſmall or poore a ſinner, how great or wicked a treſpaſſer ſoeuer thou be, come vnto me and ſpare not: I fly not away from thee, for I am come, and ſent for ſuch peoples ſakes, I will eaſe you, I ſhall giue you reſt and quietneſſe.

But thou maiſt not reſt in any other thing, nor ſeeke any comfort in any other man: thou maiſt not ſeeke nor looke after any other conſolation or ſuccour in heauen or in earth, but onely in me. I am a iealous louer, I will be thy only comfort, thine only health, refuge and conſolation, for I haue the power only to bee all this vnto thee, yea, and

it

it is my will ſo for to bee, and very much hath it coſt me to ſhew thee that it is euen ſo.

To come then to the accompts which wee muſt giue, we ought to know that wee haue none other thing to bring with vs, than debts and treſpaſſes, being tenne thouſand pounds behinde hand, and not one farthing to pay, for wee haue not kept one cõmandement as wee ought to doe, wherewith wee might pay our Lord. And as touching this, we will ſee ſomewhat what the Law requireth of vs. 6. Mat. 18.

Firſt of all our Almighty God and Creator commanded in the old Teſtament vnto the Children of Iſrael,

Yee

Deut. 18. yee ſhall bee perfect, and without ſpot with your Lord your God: hee ſaid alſo, Be yee holy, for I am
Mat. 18. holy. Chriſt alſo commandeth in the Goſpell, and ſaith, Be yee perfect, as your heauenly Father is perfect.

Mat. 22. The principall and great cõmandement is this, Thou ſhalt loue thy Lord God aboue all things, with all thy heart, with all thy ſoule, & with all thy might. Shew me, who dare ſay that hee hath kept and obſerued this commandement: truly there is no perſon vpon the earth that can doe this, with all the power that he hath; It is not, neither was it euer in the power of man to doe this. It is not poſſible alſo

alſo for the Law it ſelfe to giue man ſtrength to doe the Law, although it doth command it: For as St. *Paul* ſaith, the Law bringeth nothing to perfection, neither doth it giue any power or perfection vnto man, to accompliſh the commandements after ſuch a manner as it commandeth them.

But by the Law commeth the knowledge of ſinne, that is to ſay, by the Law we know firſt what is ſinne, and ſo by this means be our workes and imperfections ſhewed and declared vnto vs. And the Law wrought in vs all ſinne, in ſuch wiſe, that when wee know our ſinne firſt of all, then are we the more deſirous and greedy Rom. 7.

dy to doe euill, for the Law doth forbid and prohibite vs that thing which we did before, euen after our owne appetites without any reſiſting or forbidding of the Law.

Therfore, as St. *Paul* ſaith, moreouer the Law ſtirreth vp in vs the wrath of God. I denie then that through it wee ſhould come to any perfection, for that thing did waite for another time. It was of neceſſitie that Ieſus Chriſt himſelfe ſhould doe that thing firſt in vs and with vs. This was his work, to iuſtifie vs and to giue vs perfection, this was the cauſe of his comming. As for the Law, it wrought his office in vs. It vttered ſinne

ſinne, and made it to bee knowne, and ſo by this meanes increaſed ſinne in vs, to the intent that the grace of Ieſus Chriſt might finde ſomewhat to doe; which thing if the Law could haue done, then dyed our Sauiour Chriſt in vaine, as ſaith St. *Paul.* Gal. 2.

Euen likewiſe is it of vs with the aforeſaid great and chiefe Commandement, which is to loue God aboue all things, with all our heart, with all our ſoule, with all our might. The which declareth plainly, that all our minde, all our might, all our heart, all our ſoule and reaſon, ſhould neither doe nor thinke any other thing, but to haue God Mat. 22.

God in remembrance only, and euermore to consider and beare in minde his loue, his benefits, his grace, his glory, his honour and kindnesse. Which thing it is not possible for any man vpon earth to do, with all the power he hath, after the mind of the Commandement.

Likewise is it of the other Cõmandement, which is to loue our neighbour; yea, and that so well as our selfe. Shew me now (if ye can) who is hee that in all things doth to his neighbour as hee would bee done to, and giueth him, lendeth him, assisteth, and aideth him in all his necessities, euen as hee would that his neighbour should doe vn-

No man keepeth the Commandements as hee ought to doe.

to

to him in like caſe? Who is hee in the world, that with all his humane poſsibility or ſtrength is able for to do man that ioy on the earth? and therefore S. *Paul* ſaith true, All the world is made debtor vnto God. So that there is none outward Saint, no holy or vertuous Phariſee (which thinketh or ſtudieth to keepe the Law as nigh as is poſsible outwardly) that can accompliſh or fulfill any thing at all before God: For they behold not the minde of the Law. Rom. 3.

Can ſuch a Phariſee (think yee) ſatisfie or pleaſe God with ſuch outward deedes? No truly; they muſt needes be debtors vnto God, as is afore ſaid. And thus are all our

our righteouſneſſes and good deedes found, as it were a ſoiled or filthy cloath defiled with the flowres of a woman.

8. But theſe men that wee laſt intreated of, which after ſuch manner doe and muſter their gay glittering workes outwardly, are the moſt perillous and worſt to helpe; for they reckon not themſelues for ſinners, but contrariwiſe they beleeue that they haue great merits: yea and moreouer, that they lacke nothing, inſomuch that they may part with ſome of their good deeds to others. Where ſhall a man finde now any, that after he knoweth this commandement, doth the outward

Eſa. 63.

ward worke thereof onely, for the loue of God and of his neighbour: and then doth not hee fulfill the Law or Commandement: for hee doth not this thing of a pure and a willing heart only for the loue of God. No, hee ſeeketh more his owne profit therein, or elſe hee doth it to obtaine heauen, or for feare of hell. And (to bee ſhort) in all things that he doth or leaueth vndone after the doctrin of the outward Law, hee hath reſpect to heauen or to hell, and doth it not purely for the loue of God.

Now, God requireth, and will haue the heart with the Law, and is not ſatisfied in the outward worke without the

the heart; hee will that the heart doe it, and that purely, and onely for the loue of him. Now, no man can deceiue him; therefore he regardeth principally the ground and bottome of our heart. And this is the intention both of the Law and the Law-maker alſo.

Who is hee now that can doe this with all the power that he hath? of a truth no other power: yet ſinners, they thinke they ſhall yeeld none other accounts, than to bring thither the reſidue of their merits, which were not beſtowed on other men, and for them to bee crowned. God giue them knowledge, and lighten their hearts, that they may ſee their

heir mad blindneſſe.

For to giue theſe accounts then, there is but onely one counſell, that is, that we diſpoſe our ſelues (ſo long as wee are in this preſent life) to liue according to the Law of God as nigh as wee can, and diligently to ſeeke after God and his Word in the holy Scripture, and to exerciſe our ſelues continually in this loue of God and of our neighbour. And when wee haue done all the beſt that we can, that then wee doe yet knowledge and confeſſe, that wee are much worſe than vnprofitable ſeruants, and that wee haue not done the one halfe, no not the hundreth part of that which is commanded vs; inſomuch as wee ſee that

9.

Luk. 17.

that of a truth it is euen so.

10. Let vs not then aduance our power, neither esteeme our merits or workes any thing worth, nor yet any other mens, whether they be in heauen or earth, but only to trust to the merits and workes of our Sauiour Iesus Christ, our onely Mediatour. And, to hold vs stedfastly through faith vnto him, turne to him with a free courage and sure confidence, & to lay on his back all our accounts, with all our debts and trespasses; for vnto this thing hee was ordained, prepared, and eternally prouided of his heauenly Father, to take and beare our sins vpon him, and to answer for them.

For

For (as saith S. *Paul*) Iesus Christ is giuen vnto vs of God, and is made our wisedome, our righteousnesse, our iustification, our holinesse and redemption. So that through the meanes of him wee shall bee able to giue a iust and true reckoning; for though we be full of sinne on euery side, yet is Iesus Christ righteous: though we are so wicked & euill, yet is hee holy and good: though we of very right are damned and lost, yet is Iesus Christ saued; yea, the very health and saluation it selfe. It is hee that is ordained (I say) and appointed of God for vs, to be our righteousnesse, wisedome, sanctification and redemption. 1.Cor. 1.

Now

Now our heauenly Father (in this his dearely beloued Sonne, and for his ſake) will receiue vs as his welbeloued children, and will not require or demand either debt or accounts of vs any more, becauſe wee haue beleeued in this his Sonne vnfaynedly, putting our truſt and confidence ſtedfaſtly in him.

11. But they which thinke to giue any other manner of an account by any good deed or merits (whether of themſelues, or by any other Saint, either in heauen or earth, ſuch people (I ſay) are ſore abuſed, and pitiouſly deceiued; as yee haue ſufficiently heard here before. Theſe ſhall bee ſore bound

bound to giue their accounts, and to yeeld a very ſtraite reckoning of all their words and workes: Theſe ſhall pay all, euen vnto the vttermoſt farthing.

Vnto this people belongeth that fearefull and terrible accounts that the Scripture ſpeaketh of; and vnto them that walke without feare after the fleſh, not looking toward God nor his commandements, and die euen ſo. Theſe two manner of folke are they, which ſhall giue this ſtraite reckoning: And of them is the word of God verified, as touching the dreadfull accounts which muſt bee giuen, as it is ſaid before.

And although this were 12.

ſufficient for the ſecond Article that wee entreat of, (that is to ſay of the accounts) ſo that euery Chriſtian man might herewith be ſatisfied; yet ſhall hee heare by Gods grace, how
Pſal. 32. *Dauid* in his 32. pſalme doth recite three ſmall Articles, which will not come euill to our purpoſe in this place: he ſpeaketh there of our accounts, and of our acquittance, and ſaith on this manner, Bleſſed are they whoſe ſinnes are forgiuen, bleſſed are they whoſe ſinnes are hid or couered, bleſſed is he to whom God imputeth not his ſinne. Hereby wee ſee how God our maker doth receiue in three manner of wayes the accounts, the

the reconciliation or ſatiſfaction of our ſinnes: firſt in pardoning the ſinne; ſecondly, in couering them; thirdly, in not imputing or counting our euill deedes for ſinne.

The firſt is, that all is ſatisfied vnto God, and that hee will not demand any more accounts for the ſins that hee hath pardoned, which we beleeue ſurely to be paid, quit, and pardoned only by his Sonne Ieſus Chriſt, and by his merits; for of that thing which is once forgiuen, quit, and paid, there muſt no more reckoning be made.

And that it is true that ſinnes are pardoned only by the merits of Ieſus

Christ, we haue shewed sufficiently before, and of this is all the Scripture full: for our Sauiour saith himselfe by his Prophet *Esay*, I am hee, I am hee which putteth away thy sinnes for mine owne sake, and I will not remember thine iniquities. And by his Prophet *Ieremy* hee saith, I will haue mercy vpon their iniquities, and will remember their sinnes no more. The Prophet *Ezekiel* also, speaking in the person of God, saith, At all times when a sinner turneth to me, I will no more beare his iniquities in minde.

Esa. 4.

Ierem. 31.

Ezek. 7.

By these words it is manifest, that all is pardoned and forgotten, and all accounts out of memory: There-

Therefore ſaith the Prophet *Dauid* alſo, Hee hath not done vnto vs according to our ſinne, and hath not dealt with vs after our iniquities, but as much as differeth betweene heauen and earth, and as farre as the Eaſt is from the Weſt, ſo farre hath he put our ſinnes from vs: And euen as a father hath pitie vpon his ſonnes (ſaith *Dauid*) ſo hath God mercy on vs, for hee knoweth our fraile nature. Now I truſt yee be content, as touching the firſt way, whereby Almightie God receiueth accounts of our ſinnes. Pſal. 102.

The ſecond way is in couering ſinnes by charitie. The accounts of them are 13.

made before God, with perfect loue and workes of mercy vnto our neighbours, that is to say, to forbeare and suffer their weakneſſe, to giue them almes, to ſhew them comfort and ſuccour, to giue them good exſample both in word and deed; of the which yee may reade in *Pauls* Epiſtle: So that the reckoning ſhall bee no more demanded; for our ſinnes are euermore hid by the meanes of Ieſus Chriſt, in whoſe name, and for whoſe ſake only we doe theſe works. Now he that is feruent in the loue of God, will alſo loue his neighbour, and couer his faults. As St. *Peter* ſaith, aboue all things haue loue one with another,

another, for charitie doth couer the multitude of ſins. *Salomon* alſo ſaith, that loue couereth all ſinns. Through mercy and faith doe ſinners forgiue other men their ſinnes. According to this S. *Iames* ſaith, My brethren, if any haue erred and fallen from the right way, and another of you doth returne him vnto the true knowledge, let the ſame know, that he which conuerteth a ſinner from going aſtray out of his way, ſhall ſaue his ſoule from death, and ſhall hide the multitude of ſinnes.

1 Pet. 4.

Iaco. 5.

Thus yee heare how that loue doth couer ſinnes, and that God had promiſed forgiueneſſe to all them that

forgiue their neighbours. Neither will God require any accounts of ſuch men, for the faith and ſtedfaſt truſt that they haue only in Ieſus Chriſt, in his merits and ſatisfaction, is the cauſe why they doe any thing that pleaſeth God. And the benefites and loue of Ieſus Chriſt (with the which hee loueth vs) couereth and hideth all our weakneſſe and imperfection, ſo that God his heauenly Father will not ſee nor know any fault in vs.

And therefore my deareley beloued brethren and ſiſters, let vs betake our ſelues euermore vnto God with all our good deeds and workes, in a perfect heart, in true

true faith and loue of God and our neighbours, ſuffering our Celeſtiall Creator and faithfull God, from henceforth to care for vs, whether that it pleaſe him that we ſhall yet remaine ſeparate ſtill from him in this vale of miſery, or that it be his will to call vs to him into eternall reſt, beleeuing perfectly that his eyes are alwayes vpon vs, holding vs, and caring for vs as his welbeloued children, for the loue of his Sonne Ieſus Chriſt, in whom we are beloued and truſted. Pſal. 142.

And for this cauſe let vs yeeld our ſelues wholly into his hands, and commit our ſelues altogether vnto him both body and ſoule,

being ſure that whether we liue or die, wee be his, and pertaine vnto him; And therefore let vs with a pure heart and minde ſay vnto him, O Father, thy will bee fulfilled in earth as it is in heauen.

Hereto may one alſo alſo alledge the words of Chriſt in *Iohn*, Verily, verily, I ſay vnto you, hee that keepeth my words and beleeueth on him that ſent me, hath life euerlaſting, and ſhall not come into iudgement, but is eſcaped already from death vnto life. Iohn 5.

Loe, yee heare that they ſhall not come into iudgement; and by this meanes haue they none accounts for to make, neither are they

they called thereto, for they are all ready paſſed from death vnto life. Conſider alſo, that our Lord ſaith not, hee ſhall paſſe from death vnto life, but, hee is paſſed already from death vnto life; for a Chriſtian man which is not fayned, is as ſure of that which our Sauiour here ſpeaketh, as though it were done alreadie. The faith and loue in Ieſus Chriſt, the kindneſſe wherewith hee loueth vs that ſaueth vs, hideth all our ſinnes, purchaſeth pardon and forgiueneſſe of all our iniquities, and quitteth vs of our accounts.

Thirdly, God will not impute nor reckon our ſinne to vs, therefore ſhall we giue none 14.

none accounts of them; for in Ieſus Chriſt and through the meanes of him, they ſhall be put away, quit and pardoned for euer without any accounts.

And that it is truth that God doth not impute nor reckon our ſinnes vnto vs, wee finde in many places of holy Scripture; for St. *Paul* ſaith, All things are of God which hath reconciled vs vnto himſelfe by Ieſus Chriſt: for God was in Chriſt reconciling the world, nor imputing their ſinnes vnto them. Coloſ. 1.

Here yee ſee how God diſſembleth and will not ſee the euill deedes of our imperfection and weakneſſe, and reckoneth them not for ſinne,

ſinne, I meane, of vs that are in the faith of Ieſus Chriſt his Sonne. And as ſure as it is that he imputeth not our ſinne unto vs, ſo ſure it is that wee ſhall giue none other acounts for them than Chriſts blood and merits, whereby (as St. *Paul* ſaith) wee are brought into the fauour of God his Father, which doth count vs without ſpot in his ſight.

Ieſus Chriſt through the great loue that hee bare vnto vs, tooke our ſinnes vpon him, paying dearely for them. As *Eſay* had propheſied long before, how that God had laid all our ſinnes and treſpaſſes vpon Ieſus Chriſt, ſaying, Truly hee (meaning Chriſt) did beare

Esa. 53. beare our ſorrowes, and ſuffered our miſeries, hee was wounded for our iniquities, and humbled for our ſinnes.

Behold I pray you how the Prophet ſpeaketh here, as though the thing had beene done already, which was fulfilled in ſo many hundred yeares after. Conſider how hee ſaith, hee was wounded, he hath borne, he hath taken away our iniquities: for the ſaluation of mankinde was from the beginning preordinate in the will and ordinance of the Father, which hee purpoſed to worke and doe, in and by his dearely beloued Sonne: for he knew that we were the worke of his hands, though all that is in

vs be vanitie, falſhood, hypocriſie and ſinne: Therefore was it needfull that he ſhould ordaine another ſaluation than was in vs; and that by one man, whom he ſhould ordaine to helpe all other men, whoſe nature was ſo corrupt and poyſoned in *Adam*, that they ſhould haue remained in it for euermore, if the mercy of God in Chriſt had not beene ſo plentious.

Our nature was ſo corrupt and venomed by the firſt ſinne of *Adam*, that ſinne abideth in vs, and is made our poſſeſſion and heritage, ſo that by nature we are all the children of Gods wrath, and can doe nothing of our ſelues but ſinne, not able

able to thinke a good thought.

Againſt this hath God our Father moſt mercifully taken vs to his grace, in one and by one man Ieſus Chriſt; ſo that hee is of power to excuſe our corrupt nature, and the workes ther-
Eph. 2. of in the ſight of God, againſt all manner of complaint, that ſinne or damnation can make againſt vs;
Rom. 5. For, as St. *Paul* ſaith, Like as by the ſinne of one man damnation is come vpon all men, ſo by the iuſtice of one man, is the righteouſneſſe of life come vpon all men.

Here is it plaine, that God receiueth our accounts in pardoning, couering and not imputing our ſinnes to

vs:

vs, and all that by the meanes of Ieſus Chriſt, through whom alſo he is to vs a louing & mercifull Father, whoſe nature is pure, louing and kinde. And *Dauid* ſaith, his mercy is aboue all his workes: And GOD himſelfe ſaith the ſame by his Prophet *Eſay*, For all the ſeaſon I haue forſaken you, but I will gather you together againe in my great and mighty mercy: and for a minute haue I hidden my face from you, but in an euerlaſting mercy and grace I haue pitie vpon you, and haue ſhewed you kindneſſe and fauour. Theſe words bee ſpoken by him that is your Sauiour, Redeemer, and Lord. And afterward

Pſal. 44.

Eſai. 54.

Eze. 45. ward hee ſaith, The mountaines ſhall paſſe, &c. but my mercy and grace ſhall not depart from you, and the couenant of my peace ſhall not be taken from you. The Lord your God hath ſaid theſe things, euen he which hath mercy vpon you.

Saint *Paul* ſaith alſo, Bee it knowne vnto you, yee men and brethren, that through him (meaning Chriſt Ieſu) is preached vnto you forgiueneſſe of ſins, and by him are all that beleeue iuſtified by the law of *Moſes*.

Act. 13.

Theſe words bee very plaine, ſure and comfortable, and well worthy to bee grounded in a Chriſtian mans heart, therefore let vs that

that are Christians (as Saint *Paul* saith) flee vnto God the Father with a strong confidence and with a stedfast faith, and vnto the throne of his grace (euen Iesus Christ, our onely Mediatour and Reconciler of Gods wrath) appointing him to bee our satisfactour and pay-master of our accounts, and without doubt, wee shall finde a perpetuall peace in our conscience, with rest and quietnesse in our soule. Heb. 7.

For this cause did he shed his bloud, suffering so shamefull and bitter death, to the entent that we should be without spot or wrinkle, made pure and free by him, to bee presented and offered vnto

vnto his celeſtiall Father in the houre of death and at the day of iudgement. Therefore ſaith Saint *Paul* moreouer, that Ieſus Chriſt hath reconciled through his bloud vpon the Croſſe, all
Col. 1. that is in heauen and earth. And vs alſo (which were his enemies in our vnderſtanding, in our wicked and euill workes) hath he reconciled by the body of his fleſh, and by his death, to the entent that he might offer vs vp in the ſight of his Father, holy and without fault, if ſo be that wee abide in the faith, and truſt ſtedfaſtly in him, and turne not away from this hope of the Goſpell.

By all theſe authorities it is

is now cleare inough, that we ſhall not be rebuked and diſcouraged of the Iudge Ieſus Chriſt, vnto our dammage and vtter confuſion. But euen as Chriſt Ieſus hath made vs holy and blameleſſe, and he our Head is without ſpot or wrinckle, all pure, cleane, and holy: ſo in him, and by him, wee which are his members ſhall depart without ſpot or fault, being pure and ſanctified, and no maner of account ſhall bee required of vs. Col. 1.

And thus ſhall wee come to vnderſtand, how the Scriptures of giuing that accounts ought to bee vnderſtood; that is to ſay, for the exhortatation and ſtirring vp

vp the Elect, and to ſhew them their weakneſſe, how vnable they are to giue ſuch accounts as the Law requireth of them; and ſo by theſe meanes to cauſe them to mourne and ſigh for helpe and ſuccour of God, for they can finde nothing in themſelues but only great debts, great ſins, and (to bee ſhort) all euill: and to the end they may runne vnto ſuch a ſure comforter, and ſo certaine a ſuccourer, as
Rom. 8. is Ieſus Chriſt, of whom they may bee bold to require any neeedfull thing that they lacke.

16. And then as for the infidels, and ſuch perſons as haue no faith nor truſt in Chriſt, which thinke to ſatiſ-

tisfie the Iudge with outward workes, and thereby to come vnto the end of their accounts : and as for them also that liue negligently and fleshly, hauing no respect to God nor vnto his Lawes, nor such accounts as hee demandeth. Vnto such people it is said before, that they must giue such rigorous accounts to the greater feare and more damnation of themselues. And as concerning the first sort, if they regarded well themselues, how that all is nothing that is in their power, they might haue an occasion to leaue altogether, waiting onely, and trusting stedfastly in the merit of Iesus Christ. And the other to

auoide

auoide their damnation, would leaue their ſins and iniquities, fearing the rigorous Iudge, the ſtraite accounts that are demanded: before the which Iudge (if it bee ſo that they will not receiue the grace of God in time conuenient, and while they may) they ſhall yeeld ſuch accounts and reckoning, that they ſhall neuer bee able to pay it. As it is written in *Iob*, They ſhall recompence and lament all that they haue done, and that ſhall neuer come to an end. *Eſay* ſaith alſo, Their fire ſhall neuer bee quenched: Therefore (as our Sauiour Chriſt biddeth vs in the Goſpell) let vs take paines to agree with our ad.

Mat. 5.

aduerſary, whilſt wee are in the way with him: that is to ſay, with the Word of God, which doth euermore reprehend vs, and is alway againſt vs. For if wee will not look circumſpectly and agree with it, wee ſhall bee caſt into the priſon of hell, and ſhall not depart from thence, vntill we haue paied the vtmoſt farthing, which is not poſsible for vs to do; and therefore muſt wee abide there for euer.

Theſe two maner of people, ſaith the Scripture, ſhall yeeld theſe accounts; and it is to bee vnderſtood of them, and toucheth them onely which will not heare God, but deſpiſe his commandements, and will not

liue after them. Now hauing eſteemed and valued Ieſus Chriſt and his merits too little for them, not ſeeking health onely in him, but bring their merits, and hope to bee ſaued by them: Therefore ſhall they for euer bee deiected and forſaken of God and his Son Ieſus Chriſt, hauing no helpe to giue theſe accounts ſo terrible, but themſelues onely, and ſo to ſatisfie it without the helpe or comfort of any other man, as reaſon is.

Therefore let vs giue diligence ſo long as wee are yet in this life, to agree and accord with the Word of God, which is our counterpartie, and to liue after it as

as nigh as wee can, exercising our faith in the same word, and increasing it from day to day in perfect loue, and charity of our neighbours without hypocrisie, with full purpose and intention so to remaine.

And if it chance at any time that wee doe fall or slip, and finde no remedie in vs to fulfill the Word, wee may not for that bee discouraged or dispaire, but beleeue that Christ Iesus is set and ordained to accomplish it for vs (as wee haue heard sufficiently here before) taking all our iniquities vpon him with so great a passion and death, not only for vs, but for all men

that beleeue in his Word, and truſt ſurely in him, for theſe ſhall not come into iudgement, or giue any ac-
Iohn 5. counts, but are paſſed already (as ſaith our Sauiour) from death vnto life. This is ſufficient for the ſecont Article.

The third Article.

THe third Article or cauſe wherefore wee die not with a good will, is (as wee ſaid before) ignorance, which is, that wee know not, neither are ſure whither wee ſhall goe after wee are dead. Vpon the which point wee ſhall not need

need to ſpeake much vnto them that vnderſtand the two firſt Articles, for this followeth the other two of neceſſitie; but they that are not inſtructed in the other two, and know not, neither will know this preſent faith, I cannot tell how to ſatisfie ſuch people to cauſe them to beleeue. And I would faine aske them if they haue any faith in God, or if they beleeue that there is a God, and that there is a life euerlaſting after this, or if they beleeue that God hath created them to ſuch a life, and ordained them to dwell eternally with him after this life? I ſuppoſe they would ſay yea; Neuertheleſſe, as they perceiue

no fault in them, and as they felt no ſinne in their conſcience, euen ſo ſay they, wee beleeue that wee ſhall come to heauen after this life. And therefore I ſay, if they were well taught in the two firſt points, it ſhould bee no need to ſpeake much of this third, for that would follow the other well enough.

2. But for the multitude of ſimple people that are not taught in the two firſt Articles, being from their youth learned and accuſtomed to ſtand in feare and dread of the grieuous day of iudgement and death, ſometime by Hell, ſometime by Purgatory, and ſometime troubled with the feare

feare of the diuell, and how hee ſhall aſſaile vs at the houre of death, and through the terrible death it ſelfe, and the paine thereof, of giuing a ſtraite accounts, of a rigorous Iudge, and ſuch like doctrines. For theſe I ſay, for the conſolation of the ignorant, and for the confirmation of this third point, wee ſhall bring forth authorities of holy Scriptures.

And it is to be noted that theſe Doctors and Preachers, which haue on this manner taught the people, and know no way to bring them to well-doing, and to liue vertuouſly, but by ſuch a feare, they greatly erred, and haue beene too long

themselues out of the right way, to leade the people of God, and to make a true Christian man; for by this meanes they haue brought farther from God all them that they haue taught.

The true way was once & is yet, that we ought and are bound to lead the people to the loue of God first, and before all other things. Euen as the first Commandement saith, that wee shall loue our Lord God aboue all things, with all our heart, &c. for why? hee is euermore our deare Father, and we are alwayes his children and heires, so long as wee are found in the fauour of Iesus Christ his Sonne, and in good purpose to liue from

from henceforth after the will of our deare Father. This is the firſt ſtone and foundation that ought to bee preached vnto the people, and giuen them to vnderſtand, and made to beleeue. And then, all that is found in the Scripture correſpondent to this (that is to ſay, vnto the Sonne of God) ſhould bee declared for the encreaſe of faith, and truſt in God, and loue to our neighbours, which immediatly followeth the loue of God.

One may preach vnto men long enough of hell, of the diuell, of giuing ſtraite accounts of a rigorous iudge, and ſuch like things, ere euer I can haue a loue to 4.

God, for they ſhould rather make me draw backe from God, and bring me to haue ſuch a conceite, that I ſhould alwayes be affraid of God, willing to abide ſtill in this life, or elſe to die as beaſts doe in body and ſoule, and ſo by that meanes to eſcape Death, Hell, the Diuell, and that dreadfull accounts alſo in the day of iudgement.

5. Therefore, I ſay, we muſt begin on another faſhion to make a good Chriſtian man, in ſhewing him the grace, fauour and loue, with the kinde and fatherly mercy of God our Father. Alſo, that the ſame deare Father of ours, beſides, that hee doth pardon our ſinnes (as is be-

fore

foreſaid) hee diſſembleth and maketh as though hee ſaw not our euill inclination to ſinne, when wee are ſo ſtrongly aſſailed againſt our minde and will, reckoning them all ſatisfied and paid, in and by the merits and bitter paſſion of his deare Sonne Ieſus Chriſt: So that by theſe meanes, there is now neither ſin nor death, diuell nor hell, nor any other thing that can diſturbe vs, or giue vs any other thing, that can giue vs any more dread or feare.

For after that yee know that ſinne is taken away, what dread or feare can Death make? yee ſee now that Death bringeth great profite, inſomuch that it

ſendeth

ſendeth you vnto another life that is much better than this is; And it ſerueth you for this purpoſe, to kill your ſinfull fleſh, ſo that it cannot let you nor draw you any more vnto ſinne, that yee being beliuered from that, may offend God no more, but may without let or impediment ſerue him for euer.

Moreouer, when ſinne is forgiuen, and Chriſt Ieſu hath taken it vpon him, what can all the diuells in hell doe to you? yea hell it ſelfe; what can it doe? and if hell can doe nothing, what can Purgatory doe, if there were any ſuch as wee haue feared ſo greatly this many yeares? which

Purga-

Purgatory though it be but only an imagination of falſe Hypocrites, and no fire in very deed, yet many men ſtand in more feare of it, than of the fire of hell, ſo euill are wee inſtructed and taught; but our ſinnes haue deſerued it.

For to ſay then ſome- 6.
thing for the conſolation of the ſimple, and to confirme this preſent Article, Euery Chriſtian man ought to know, that the very naturall death is no other thing of it ſelfe but a dreame or a ſleepe, and one dyeth euen as it were a man that ſleepeth; and ſurely a man doth ſleepe without paine. Euen ſo ſhall death come when it pleaſeth our Lord, and bring

bring with it no paine or ſorrow, for that doth alwayes the ſickneſſe bring, which cõmeth with death, and one mans death is more painefull than another, euen after as the diſeaſe or ſickneſſe is.

It is of a truth and a naturall thing, that the ſoule and the body depart not
2 Cor. 5. willingly aſunder, but would faine abide ſtill ioyned together one with immortality, and be ſent into another life without departing the one from the other, as Saint *Paul* ſaith: And as touching our nature, wee cannot depart from this life without great feare and terrour, for ſuch a ſeparation of the body and ſoule,

soule, which were so naturally ioyned together of God in one naturall knot.

But a true Christian man which is now another manner of thing than a naturall man, & sauoureth otherwise than a very carnall man (which Christian man hath knowledge also of his Maker and of himselfe) knoweth vnto what end hee is ordained, not for to liue here as he liueth now, but to liue aboue eternally with his Creator and God. And this is the will and ordinance of God in vs all, that wee must first die in our body, and afterward immortally to rise againe with our body, and so to liue with himselfe, would goe before and

die,

die, and would bee the firſt that roſe from death.

So that a Chriſtian man, which knoweth this to bee euen ſo, and beleeueth it ſtedfaſtly, pleaſeth God very well, and followeth his maſter willingly, firſt to death, and after vnto the reſurrection, according vnto the good minde and ordinance of God. And it ſhall come vnto him as Chriſt ſaith, He that keepeth my word ſhall neuer ſee death, ſo that ſuch a perſon ſhall not ſee nor taſte death at all, hauing only his eyes and his heart vnto the other life, and to ſuch an eternall fruition of God, whereto he knoweth that he is made and ordained; therefore vpon

Iohn 8.

on Gods word and promiſes is all his hope and truſt.

To this I counſell you, ſuffer no man to bring you into any terrible feare or dread of death, for of a truth it is not fearefull vnto a faithfull Chriſtian to whom wee write, or at the leaſt which labour to bee ſuch and to come thereto: wee ſpeake not vnto them that haue but only the name.

It is very true that an vnbeleeuing perſon, or a falſe Chriſtian man hath at his death terrible feare, ſeeing that all his life long hee hath great dread that he ſhall bee ſeparated eternally from the face of God, and waiteth for the paines of hell, which 7.

which ſurely hee thinketh for to haue.

But death bringeth him not this; for it commeth of his ſinnefulneſſe and remorſe of conſcience, and of the infidelity and deſperation which he hath: for hee ſeeth now that ſuch terrible feare commeth vpon his necke, which as long as hee liued he would not beleeue, nor paſſe vpon it, but now it commeth vpon him and approacheth apace: therefore muſt hee now beleeue it, when he beginneth to taſte the terrour and dread, with the paine alſo which the ſickeneſſe bringeth.

Is it any maruell then that ſuch people looke faintly in

in their rages and raues, and many times piteously discomfort themselues at their end, which being desperate, dye without any helpe or succour: And when many men heare or see that some folkes dye after this maner, they lay all the fault vpon death, which they ought to ascribe vnto the conscience and sickneſſe. And this is the cauſe that death is described and painted ſo terribly, and with ſo grimme a face and viſage. But what belongeth this vnto a true and faithful Chriſtian man? Truly nothing at all; for he ſeeth that all is otherwiſe, or knoweth that his conſcience is in God, & ſet ſure in his Word, is comfortable, be-

beleeueth that through Ie-
ſus Chriſt his ſinnes are for-
giuen and pardoned him,
and that hee is the childe of
God and heire of eternall
life; hoping ſurely, that hee
ſhall change this preſent life
for another, which is with-
out compariſon better, and
ſpeaking not of any feare or
dread of death.

8. And if peraduenture
there come vpon him at any
time any phantaſie of ſinne,
hell, or of the diuell, hee
knoweth the way to turne
ſtraight to Ieſu Chriſt, and
ſet him before his eies, after
the maner as hath beene oft
ſaid heretofore; ſo ſhall ſuch
a phantaſie vaniſh away by
and by: neither hath hee
any other melancholy or
griefe,

griefe, but only such as his sickneſſe doth cauſe him to haue.

Death at his houre commeth vnto him (as is afore ſaid) without any feare or griefe, euen like a dreame, or as a man, which when he ſleepeth cannot tell that hee is ſleeping; ſo doth he ſleep and reſt in the Lord, as wee finde written of diuers holy men, which in their departing and death haue ſweetly ſlept in the Lord, and as we ſee daily in the departing of many good men, which die as peaceably as they ſleepe naturally.

Now it is conuenient that wee ſpeake of our manſion after this death, according to holy Scripture, that wee 9.

may

may see what it saith thereof. First, Saint *Paul* saith, though our outward man (that is to say, our body) do perish and dye, yet the inward man is renewed day by day. For our exceeding tribulation which is momentany and light, prepareth an eternall glory vnto vs, while wee looke not on the things which are seene, but on things which are not seene; for things which are seene, are temporall, and things which are not seene, are eternall. We know, saith hee, that if our earthly mansion (that is, our body) were destroi'd we haue a building ordeined of God, an habitation not made with mans hands, but eternall in heauen.

uen. And therefore ſigh we, deſiring to be cloathed with our manſion which is from heauen, if it happen that we be found cloathed and not naked; for as long as we are in the habitation of our body we ſigh and are grieued, for wee would not bee vncloathed that mortality might bee ſwallowed vp of life. But hee (ſaith St. *Paul*) that hath ordained vs vnto this thing is good, which of himſelfe hath giuen vnto vs the earneſt of his ſpirit; we are alway with God there, and know well, that as long as we are in this body, wee are abſent from God; for wee walke by faith in him, and not by viſible things. Neuertheleſſe wee are of good

Note.

Rom. 10.

good comfort, and had rather be abſent from the body and to bee preſent with God. Here was the heart of a true Chriſtian, that ſpake on this manner. And ſo ought a Preacher to teach other men, that they may know God & Chriſt themſelues, and the very true profeſsion of their Baptiſm, ſo that they may haue a better will to depart hence, and to bee deliuered from this ſtinking fleſh. And ſo ought euery man to examine himſelfe, if he haue ſuch a deſire or no; for ſo much as hee lacketh of ſuch a will or deſire, ſo farre is he off from a true Chriſtian man.

Eph. 2.

Saint *Paul* ſaith moreouer, Ye are now no more ſtrangers

ſtrangers or pilgrims, but Citizens with the Saints, and of the houſhold of GOD, builded vpon the foundation of the Apoſtles and Prophets by IESVS CHRIST. Hee ſaith alſo in another place, Yee are come vnto the mount Sion, and to the Citie of the liuing GOD, the celeſtiall Hieruſalem, and to an innumerable ſight of Angels, and to the congregation of the firſt borne ſonnes which are written in heauen, and to God the Iudge of all, and to the ſpirits of good and perfect men, and to Ieſus Chriſt the mediator of the new Teſtament.

Haue wee not now ſpoken plaine enough of our

mansions after this mortall life? that is to say, that wee shall bee of the houshold of God, Citizens and pos-
Heb.12. Mat.25. sessors of eternall life, with an innumerable number of Angells and Saints, and that wee shall remaine and possesse eternally the kingdome of heauen, and the Citie of the liuing God, that celestiall Hierusalem, whereunto IESVS CHRIST himselfe shall call vs at the day of judgement, saying,
Iohn 4. Come yee blessed Children of my Father, possesse the kingdome of heauen, which was prepared for you before the beginning of the world; and hee promised that he is gone before vs to prepare vs a place, and will

will come againe for vs, and take vs with him, to the intent that whereas hee is, wee may bee also eternally. Who would now know any more of the place or being after this life? Are wee not content with the Mansion of GOD, whereas his Sonne hath prepared vs a place, by whom and in whom wee shall perpetually be one with God?

Therefore such a place or biding must needes exceed all other places and lodgings that a man can chinke, or his heart can imagine. For there was neuer any tongue yet that was able to speake it, neither shall bee; As Saint *Paul* saith, and as *Isay*, said long

1 Cor. 2. Esa. 94.

time before, No eye hath ſeene, nor eare heard, neither hath it entred into the heart of man, what God hath prepared for them that loue him. Vnto the which ioy wee pray him to leade and conduct vs of his only grace and mercy in IESV CHRIST, through the knowledge of him and of his word, and fulfilling of his will now and euer.

This ſhall ſuffice for the third Article.

The

The Concluſion:

I Suppoſe that by this doctrine, euery Chriſtian man ſhall bee content, and well inſtructed in the time of death, and to put away from them theſe three aforeſaid impediments, ſo that I truſt in God they ſhall not now let him nor drawe him backe any more from a ioyfull and glad will to receiue his corporall death, but ſhall waite for it patiently and with a good will, whenſoeuer our deare Father calleth him thereto, for by it (as it were thorow an entry) he leadeth vs vnto another life a thouſand fold better: And ſo deliuereth vs

from all miſerie and diſpleaſure, from all dangers, and out of the hands of all our enemies, being certified by our faith, that all things which could hurt or hinder vs, whether it were ſinne, death, diuell or hell, are altogether vanquiſhed and ouercome, being turned to our profite. The accounts are paſt, the Iudge is appeaſed, all debts are pardoned, forgotten, quit, ſatisfied, and payed, and there is nothing found damnable in vs, becauſe wee are in Ieſu Chriſt, and in his faith (as it is ſaid ſufficiently before.)

But it is alwayes to bee noted, and this ſhould wee keepe well in memory, that wee

we haue all theſe things only by Ieſus Chriſt, which is our head, and wee his members (I meane) that be Chriſtians; not all they that beare the name, for by a louing faith we truſt and reſt in and vpon him and his bleſſed Word, knowing that hee is Lord of Lords, a mighty Emperour aboue all that are in heauen, hell, or earth, which hath giuen vs all theſe things of his meere liberality, without any deſeruing of vs, but through his loue and kindneſſe; And hath obtained it for vs of his celeſtiall Father by his pretious blood. The which thing becauſe wee beleeue it is true, and know that it is ſo, all feare

and dread goeth from vs.

And by this meanes God worketh againe in vs a feruentneſſe, and ſuch a loue toward him, that wee turne all things to his praiſe and honour which hath ſhewed vs ſuch kindneſſe and loue, being by nature his enemies.

Therefore let vs continually apply our ſelues againe to plea'e him, and to leaue all that wee know doth diſpleaſe him.

But becauſe through the reaſon of this ſinfull and ſtinking fleſh, wee are daily troubled and inclined to euill which doth withdraw and hinder vs ſo to doe, therefore let vs call for his helpe, and deſire with the

Apoſtle

Apoſtle *Paul* (as it is ſaid before) that this mortall body m/ die and bee deſtroyed, to the intent that wee may ſerue God, and be obedient euermore vnto him without any let. And as long as wee haue here to trauell, bearing this ſinfull fleſh about with vs, let vs reſiſt daily and fight againſt the euill inclinations thereof, to the intent that wee may hold her vnder the bridle, and ſo continue valiant captaines, in and by our head Ieſu Chriſt.

The which thing GOD our celeſtiall Father grant eternally.

Amen.

FINIS.

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THE TREASVRE OF KNOWLEDGE.

Out of which doth ſpring moſt ſweet Conſolations, right neceſſarie for troubled conſciences, to the intent that they ſhall not deſpaire in aduerſity and trouble.

IOHN 7.

He that is a thirſt, let him come to me and drinke.

Taſte, and ſee how ſweet the Lord is.

PSALM. 33.

Bleſſed is the man that truſteth in him.

BIBL. CANT. ACAD.

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1626.

To the Christian Reader.

BEholde heere (Christian Reader) the very *Treasury of Knowledge celestiall* of Gods promises, out of which doe spring most fruitfull consolations for thee, when so euer thou wilt resort vnto it in thine aduersity with a thirsty stomack. For here bee

compendiouſly gathered togerher, the things that peraduenture thou mighteſt ſeeke after in the Byble a great while. And heere thou mayſt ſoone finde wherewith thou ſhalt be able, not only, to cure thine own wounds, but alſo to recomfort thy neighbour, being fallen into any aduerſity. And moreouer, to make ſtrong, and encourage the feebleneſſe of mans conſcience, with theſe moſt delectable Scriptures of

the great mercy of God. For all conſolation or comfort of man, ſhall ſauour but little in thee, after that thou haſt once taſted of this. Thy Phyſitian, thy Wife, thy Parents and Friends doe promiſe thee nothing but bodily health, and put thee in hope of longer life : but the word of God doth put thee in hope of the life euerlaſting; and cauſeth thee to ſuſtaine the hands of God with all patience, and to withſtand the

feare of death with a bold courage, euen as it were with a ſtrong Bulwark: wherfore (moſt gentle Reader) I beſeech thee to take in worth this worke (ſuch as it is) being beſtowed only to thy vſe, & leauing all contagious waters, and ſtinking filthy puddles, that may infect thy minde with errour, hereſie, and ſedition. Drinke largely out of this vncorrupt and pure Well of our Sauiour, the knowledge of his high

high mercie. And in the meane time consider, how thou art bound to eschew those two euils, whereof the Prophet *Ieremy* doth speake in this wise. *My people haue committed two euils, they haue forsaken me, that am the Well of the water of life, and haue digged out broken cesterns that cā hold no water*: but rather presse thou boldly to the Throne of his grace, that thou mayest obtain mercy, and finde grace in time of need.

Ier. 2.

Ier. 5.

THE TREASVRE OF *Knowledge.*

ALL you that bee thirſty, come vnto the waters, and you that haue no money, make haſt, buy that yee may haue to eate. *Eſa 55. Eccle. 51. Apo. 22.*

Come on and buy wine and milke without any money, or money worth. But hearken rather vnto me, and yee ſhall eate of the beſt, and your ſoule ſhall haue

her pleasure in plenteousnesse.

Apo.21. I shall giue to the thirsty, of the Well of the water of life freely. Hee that ouercommeth, shall inherite all things, and I will bee his God, and hee shall bee my Sonne.

Exo.20. I the Lord thy God am a iealous God, and visite the sinne of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and doing mercy vnto thousands, to them that loue mee, and obserue my Commaundements.

Pro.8. I loue them that loue me, and they that seeke me early, shall finde me.

Ier.29. I know the cogitations which

which I haue deuiſed for you, to bee cogitations of peace, and not of affliction, for to giue you an end of patience, and you ſhall call on mee, and ſhall liue, and you ſhall pray to me, and I will heare you: you ſhall ſeeke and finde; when you ſeeke me with all your hart, I will be found of you.

Seeke after me, but ſeeke not after Bethel, and you ſhall liue. *Amos 5.*

Bee you conuerted vnto me, and I will conuert vnto you. *Ezech. 1.*

Encline your eares and come vnto me: heare mee, and your ſoules ſhall liue: for I ſhall ſtrike with you an euerlaſting couenant, the faithfull mercies of *Dauid*. *Eſa. 55.*

Be

Esa. 45. Be conuerted vnto me all the ends of the earth, and you shall be saued; for I am GOD, and there is else none.

Lev. 26. My soule shall not cast you away, but I shall walke among you, and I will bee your God, and you shall be my people.

Ier. 9. Let not the wise glorifie in his wisedome, nor the rich glorifie in his riches, not the strong glorifie in his strength: but let him glorifie in this that will glorifie, that hee vnderstandeth and knoweth me: for I am the Lord which do mercy, iudgement, and iustice in the earth.

Ier. 31. No man shall teach his neighbour, nor his brother, saying:

saying: Know the Lord, for all shall know mee from the least to the most, that I will bee mercifull to their wickednesse, and bee no more mindfull of their sinne.

And you shall know that I am the Lord, when I haue done good vnto you for my names sake; and not according to your naughty wayes, nor according to your mischieuous offences. *Ezec. 20.*

I will feede my sheepe my selfe, and will bring them to rest, such as be lost I will seeke againe: such as goe a stray, I shall bring againe: such as be wounded I shall binde vp: such as be weake, shall I make strong: such as bee fat and lusty, I shall *Ezec. 34.*

ſhall keepe, and feede them with the thing that is lawfull, ye men are my flock.

Eze.36. I ſhall not doe this for your ſake (O houſe of *Iſrael*) but for my holy names ſake, and I ſhall giue vnto you a new heart, and I ſhall ſet in the middes of you a new Spirit. I will not doe this for your ſake: know you well, bee confounded and aſhamed therefore of your wayes.

Eſa. 42. I am the Lord, this is my name, I will not giue my glory to another.

Eſa.43. And who ſo euer hee is that calleth on my name, in mine honour I haue created him, I haue formed him, and made him.

Zach.13. He ſhall call on my name, and

and I will heare him, and I will ſay you are my people, and they ſhall ſay the Lord is my God.

Becauſe hee hath truſted in me, I ſhall deliuer him, I will defend him, becauſe he knoweth my name. *Pſal. 90.*

He hath cryed vnto mee, and I will heare him; I am with him in his neede; I ſhall deliuer him, and glorifie him.

If hee cry vnto me, I will heare him: for I am merciſull. *Exod. 22.*

I the Lord will heare them, and the God of *Iſrael* will not forſake them. *Pſal. 41.*

And it ſhall be before that they cry, I will heare it, and when they doe but whiſper, I will heare them. *Eſai. 65.*

Which

Esa.68. Which of them then shall I regard, euen him that is of a lowly troubled spirit, and standeth in awe of my words.

Esa.58. Loe, I am here, for I am mercifull, thy Lord and thy God.

Esai.66. Like as a Mother cherisheth her childe, so shall I comfort you.

Esa.46. Is it possible for the Mother to forget her childe: but that shee shall pitie the fruit of her wombe, and though she doe forget, yet will not I forget thee.

Esa.51. I, yea I my selfe shal comfort you: what art thou then that wilt be afraid of a man mortall, and the sonne of man, which shall wither like hay and dust, and forget

get the Lord thy Creator.

I am hee, I am the very same that will put away the wickednesse, and that will neuer more remember thy sinne. Put mee in remembrance, and we will be tried together: shew somewhat vnto mee, if thou canst, whereby thou mayest bee iustified. *Esa.43.*

For my names sake I will withdraw my fury, and I will bridle thee within my praise, least thou mightest dye. Loe, I haue tryed thee out, but not as siluer. I haue chosen thee in a furnace of pouerty: I will doe it because of my selfe, to the intent I bee not blasphemed, and I will not giue my glory to any other. *Esa.84.*

I haue

Esa.46. I haue made, and I shall maintaine: I will keepe and saue.

Esa.43. I am the Lord thy God, the holy one of *Israel* thy Sauiour.

Ier.32. Loe, I am the Lord of euery creature: shall any word therefore be impossible or hard vnto me?

Esa.45. Am not I the Lord, and there is none other GOD moe but I? there is no righteous God, & Sauior but I.

Esa.50. Is my hand abridged or made lesse, that I may not bee able to redeeme, or is there no power in mee to saue?

Esa.46. For I am God, and there is none other God, nor any like vnto mee, which tell at the first what shall bee last, and

and doe ſhew at the beginning of things that yet bee not done, ſaying: My counſell ſhall ſtand, and all my will ſhall be done, &c. I haue haſted my iuſtice, and it ſhal not be prolonged, and my ſaluation ſhall not bee delayed.

Behold now that I am alone, and that there is none other God but I: I ſhall kill, and I ſhall ſaue: I ſhall hurt, and I ſhall heale, and there is none that can draw it out of my hand. *Deut.* 32.

I am thy Lord GOD, which doe teach the things profitable, gouerning thee in the way that thou walkeſt. *Eſa.* 48.

I will ſhew all goodneſſe vnto thee, and I will be called *Exod.* 33.

led in the name of a Lord before thee, and I will haue pitie on whom soeuer I list, and will bee mercifull to whom so euer it pleaseth mee.

Esa.54. Mountaines shall be moued, and the little hills shall tremble: but my mercy shal not depart from thee, nor the couenant of my peace shall not be broken.

Esa.44. I haue driuen away thy wickednesse like a cloude, and thy sinnes like a mist, returne vnto mee, for I haue redeemed thee.

Ier.31. I haue loued thee in charity perpetuall, therefore I haue taken thee vp for pity.

Ose. 2. And I shall espouse thee vnto my selfe for euer, and I shall espouse thee vnto mee,

in righteouſneſſe, in iudgement, and in mercy and pitie, and I ſhall eſpouſe thee vnto my faith, & thou ſhalt then know that I am the Lord.

And thou ſhalt know that I am the Lord, in whom, who that truſteth ſhall not bee confounded: and thou ſhalt know that I am the Lord that ſaued thee, and receiued thee, the ſtrength of *Iacob*. *Eſai.* 60.

I am the Lord, and am not changed. *Mal.* 3.

I will the death of no man, returne ye vnto mee, and liue. *Ezec.* 18.

I will not the death of any that is wicked, but that hee be conuerted from his wicked wayes, and liue. *Ezec.* 33.

If

Esa. 30. If thou returne vnto me, and rest in mee, you shall be saued, & your strength shall be in silence and in hope.

Psal. 49. Call vpon mee in time of thy trouble, and I will deliuer thee, so shalt thou honour me.

Ier. 3. Be you conuerted, O children, and returne vnto mee, and I shall remedy the causes of your departure.

Ier. 30. I will couer thy sore, and
Ier. 6. I will heale thy wounds. Stand ye vpon the wayes, and see, and enquire of the olde pathes, which is the good way, and walke in it, and you shall finde a resting place vnto your soules.

Esa. 54. Compasse you the wayes of *Hierusalem*, and behold, and consider, and seeke in the

the ſtreetes of it, if you may finde any man that doth righteouſnes, ſeeking faith, and I will be mercifull vnto them.

Thou ſhalt haue thy pleaſure in the Lord, which ſhal carrie thee high about the earth, and feede thee with the heritage of *Iacob* thy Father. *Ier.* 5.

And my people ſhall ſit in much peace, in the Tabernacles of confidence, & in aboundant reſt. *Eſa.* 32.

I ſhall draw them in the bonds of *Adam*, in the bonds of charity. *Oſe.* 11.

I ſhall deliuer them from the hands of death; I ſhall redeeme them; O death, I wil be thy death; and O hell I will be thy chaſtiſer. *Oſe.* 13.

And

Ier.32. And I will turne their sorrow into gladnesse, and I will comfort them, & make them ioyfull in their heauinesse.

Zach.10. And I will haue mercy on them, and they shall bee in like case as they were, when I did not cast them away: for I am their Lord GOD, and I will heare them.

Ose.14. I will remedy the causes of their contrition: I will loue them freely, for my wrath is turned away from them.

Ier.32. And I will strike with them an euerlasting couenant, and I will not cease to doe them good.

Esa.58. I will neuer more striue with them heereafter, nor mine anger shall not continue

tinue vnto the end.

Be not afraid, for I haue redeemed thee, and I haue called thee by thy name, thou art mine. *Esa.43.*

Thy soule shall obtaine saluation, for thou hast had confidence in me. *Ier.39.*

He that shall touch you, shall touch the ball of mine eye. *Zach.2.*

I haue striken thee in my indignation or wrath, and when thou wast reconciled vnto me, I pitied thee. *Esa.60.*

I did forsake thee at a point, for a little while, but I shall heape my mercies vpon thee. In the time of mine indignation, I turned my face a little from thee, and I haue had pitie on thee with an euerlasting pitie. *Esa.54.*

Ezech. 9

Reioyce highly (O daughter of *Syon*) Reioyce and giue praise (O daughter of *Ierusalem.*)

Math. 21

Behold, thy King shall come which is righteous, hee is a Sauiour, and hee is poore sitting vpon an Asse, and vpon the Foale of an Asse, and shall speake peace vnto the people: his power shall bee from Sea to Sea, and from the flouds vnto the worlds end.

Esa. 4

Loe, my childe whom I haue chosen, my welbeloued in whom my soule is pleased. I shall put my spirit in him, hee shall publish the iudgement vnto the people: hee will neither striue nor cry, nor no man shall heare his voyce in the streetes,

ſtreetes, he will not breake the reede that is cruſhed, nor will not quench the flax that ſmoketh, vntill he haue put iudgement in victory, and in the name of him the people ſhall truſt.

Loe, I gaue him for a witneſſe vnto the people, and haue made him a Captaine, and a teacher vnto Nations. *Eſa* 55

And they ſhall bee my people, and I will bee their God, and my ſeruant *Dauid* King ouer them, and one Heard ſhall be for them all. *Ezech.* 37

Like as a Shepheard doth feede his Flocke with his hand, and doth bring together his Lambs, and cheriſheth them in his boſome, and beareth ſuch as bee *Eſa.* 40

meeke, ſo will I be to you.

Deut.18 I will ſtirre vp a Prophet for them from the mids of their brothers, &c. And I will put my words in his mouth, and ſhall ſpeake vnto all that euer I command him.

Eſai. 63. In his loue, and in his mercie he hath deliuered them.

Eſa. 53. I haue ſtriken him for the wickednes of my people.

In his ſcience hee being righteous, ſhall iuſtifie many of my ſeruants, and hee will beare the iniquities of them, and hee hath taken away the ſinnes of many, and hath prayed for them that offended.

Iohn 1. Behold the Lamb of God which taketh away the ſin of the world.

When

When hee was aſcended on high, he tooke captiuity captiue, and gaue gifts vnto men. *Pſal. 67*

He ſhall come out of *Syon* that ſhall deliuer and put away all impieties from *Iacob*: *Eſa. 56.*

All to all you that feare my name, ſhall ariſe the Sunne of righteouſnes, and health ſhall bee in his feathers. *Mal. 3.*

He will come haſtily, and will not tarie. *Heba. 2.*

The Scepter ſhall not bee taken away from *Iuda*, vntill hee come that ſhall bee ſent, and hee ſhall be the expectation of the Heathen: binding his Colt vnto the Vineyard, and his Aſſe (my child) vnto the Vine, waſh *Gen. 49*

ing his stoole in wine, and his garment in the bloud of the Grape.

This is my welbeloued Sonne, heare him.

Zach.2 Praise and bee glad (O daughter of *Syon*) for loe I come and will dwell with thee.

Esa.16 THE Spirit of the Lord is vpon me, because hee hath anoynted mee for to Preach the Gospell; vnto the poore he hath sent mee, to heale such as are contrite in heart, for to Preach de-

Luke 4 liuerance to the captiue, and sight to the blinde, and liberty to them that bee shut in, for to Preach the acceptable yeare of the Lords, for to comfort the sorrow-

full

full, for to glad the mourners of *Syon*, and to giue a crowne for duſt, the oyle of ioy for heauineſſe, the garment of praiſe, for the ſpirit of ſorrow.

I haue troden the Winepreſſe alone, and none of the people was with me. *Eſa.* 63

I offered my body to the ſmiters, and my cheekes to the beaters: I turned not my face from the rebukers, and ſuch as did ſpet vpon me, the Lord God was my defender, and therefore I was not confounded. *Eſa.* 50

I am *Alpha* and *Omega*, the beginning and ending, which am, and was, and ſhal be euer to come, Almighty. *Apoca.* 1

Doe not feare, I am the firſt and the laſt: and am

aliue and was dead, and behold, I am aliue for euermore, and haue the keyes of hell, and of death.

Apo. 22 I am the roote and generation of *Dauid*, and the bright morning starre, &c. and let him that is thirsty come, and hee that will, let him take water of life freely.

Iohn. Who so euer drinketh of the water that I shall giue him, shall neuer bee more thirsty, but the water that I shall giue, shall bee in him a Well of water springing vp into euerlasting life.

Iohn 7 If any be a thirsty, let him come to me and drink: who that beleeueth in me (as the Scripture saith) out of his belly shall flow the water of life.

I

I am the bread of life, hee that commeth vnto me, shal not hunger: and he that beleeueth in me, shall neuer be a thirst. *Iohn 6*

My flesh is very meate, and my bloud is very drink. He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

I am the Vine, and you the branches: hee that abideth in mee, and I in him, bringeth forth much fruit, for without me ye can doe nothing, &c. *Iohn 15*

Abide in me and I in you: for as the branch can bring forth no fruit of it selfe, except it remaine in the Vine: no more can you, except you remaine in me.

If you abide in mee, and *Iohn 8*

my words abide in you alſo, aske what ſo euer yee will, and it ſhall be graunted you.

All that my Father doth giue mee, ſhall come vnto mee: and who that commeth vnto mee, I will not caſt him away.

Math. 11 Come vnto mee all you that labour and are laden, and I will eaſe you: take my yoke on you and learne of me: for I am meeke and lowly in heart, and you ſhal finde eaſe vnto your ſoules, for my yoke is eaſie, and my burthen is light.

Iohn 15 This is my commaundement, that you ſhall loue together, like as I haue loued you, a greater loue than this can no man haue, then to ſpend

ſpend his life for his friends.

You are my friends if you doe that I command you,

Ye haue not choſen mee, but I haue choſen you. *Iohn* 15

My Father himſelfe loueth you, becauſe you haue loued mee, and haue beleeued that I came from God. *Iohn* 16

Who ſo euer doth the will of my Father which is in heauen, is my brother, and ſiſter, and mother. *Math.* 12.

This truly is the will of my Father that ſent mee, that euery one that ſeeth the Sonne, and doth beleeue in him, ſhall haue euerlaſting life, and I will raiſe him againe at the latter day. *Iohn* 9

Truly, truly, I ſay vnto you, hee that beleeueth in *Iohn* 14

me,

me, hath euerlasting life.

Hee that loueth mee, shall be loued of my Father, and I will loue him, and shew my selfe vnto him.

If any doe loue mee, hee will keepe my word, and my Father will loue him, and we will come vnto him, and will make our mansion in him.

If you doe loue me, keepe my commandements, and I will pray vnto my Father, and hee shall giue you an other Comforter for to abide with you euermore, which is the Spirit of truth.

I will not leaue you comfortlesse, for I will come vnto you. And if I depart to prepare you a place, I will come againe, and will receiue

ceiue you vnto mee, and where as I am, you ſhall be.

I doe leaue peace with you, I giue my peace vnto you, I doe not giue vnto you as the world doth: let not your heart be troubled, nor be afraid.

You ſhall be oppreſſed in the world, but truſt ye I haue conquered the world. *Iohn 16*

O yee endued with ſmall faith, why are yee afraid? *Math. 8*

Be of good cheere, it is I: be not afraid. *Math. 14*

Be yee nothing afraid my little flocke: for it hath pleaſed your Father to giue vnto you the Kingdome. *Luke 12*

It is not the will of your Father which is in heauen, that any of theſe little ones ſhould periſh. *Math. 14*

The

Luke 9 The Sonne of man came to saue that that was lost.

The Sonne of man came not to lose soules, but to saue.

Iohn 3 GOD did not send his Sonne into the world for to iudge the world, but to the intent that the world should bee saued by him. Hee that beleeueth in him, shall not bee condemned, but hee that doth not beleeue, is condemned already, because he hath not beleeued in the name of the onely begotten Sonne of God. The Father loueth the Sonne, and hath giuen him all things inro his hand.

Hee that beleeueth in the Sonne, hath euerlasting life, and

and hee that doth not beleeue in the Sonne, ſhall neuer ſee life, but the vengeance of GOD abideth ouer him.

I am the reſurrection and life, who ſo euer beleeueth on me, yea though he were dead, yet ſhall he liue: and who ſo euer liueth and beleeueth in me, ſhall neuer dye. *Iohn* 11

I am the light of the world, who that followeth me, walketh not in darknes, but ſhall haue the light of life. *Iohn* 8

If any will ſerue mee, let him follow mee, and where ſo euer I am, there ſhall my ſeruant be: if any will ſerue me, my Father will honour him, walke while yee haue light, *Iohn* 12

light, that the darkneſſe doe not take you.

Whiles you haue the light, beleeue in the light, that you may bee the children of light.

Iohn 14 I am the way, the truth, and the life, no man cõmeth to the Father but by me.

Iohn 10. I am the doore, who that cõmeth in by me, ſhal be ſaued, & ſhall go in, & ſhall go out, and ſhall finde paſtures.

I am a good Sheepheard. A good Sheepheard giueth his ſoule for his Sheepe.

I came that they ſhould haue life, and ſhould haue it more plenteouſly.

My ſheep heare my voyce, & I doe know them, & they follow me, and I giue euerlaſting life to them, & they ſhall

shall neuer perish, and none shall take them out of my hand; my Father that gaue me them, is mightier then al other, & there is none able to take out of my Fathers hand: I and the Father be all one.

And if I be lift vp frō the earth, I wil bring al vnto me. *Iohn 12*

And like as *Moyses* did hang vp a Serpent in wilderneſſe, ſo muſt the Sonne of man be hanged vp, that who ſoeuer doth beleeue in him, ſhal not periſh, but ſhal haue the life euerlaſting.

For God hath loued the world in ſuch wiſe, that hee gaue his onely begotten Son for the world, that who ſo euer beleeued in him, ſhould not periſh, but ſhold haue

haue euerlasting life.

Iohn 5 Truly, truly, I say vnto you, that who so euer heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into iudgement, but shall passe from death vnto life.

Luke 11 Blessed be they that heare the word of God and keepe it.

Iohn 8 Truly, truly, I say vnto you: if there bee any that will keepe my word, he shall neuer see death.

If you will abide in my word, verely you shall bee my Disciples, and you shall know the truth, and the truth shall deliuer you.

Math. 14 Heauen and earth shall passe, but my words shall neuer

neuer paſſe.

Bleſſed bee the poore in ſpirit, for theirs is the Kingdome of heauen. *Math.5*

Bleſſed be the meeke, for they ſhal poſſeſſe the earth.

Bleſſed bee they that mourne, for they ſhall bee comforted.

Bleſſed be they that hunger and thirſt after iuſtice, for they ſhall be ſatisfied.

Bleſſed be the mercifull, for they ſhall obtaine mercie.

Bleſſed bee the pure in heart, for they ſhall ſee God.

Bleſſed be the peaceable, for they ſhall bee called the the children of God.

Bleſſed bee they that ſuffer perſecution for righteouſneſſe,

ouſneſſe, for theirs is the Kingdome of heauen.

Bleſſed are you when that men doe ſay euill vnto you, and doe purſue you, and do ſpeake all euill againſt you, lying, becauſe of mee, reioyce and be glad, for your reward is great in heauen.

Luke 12 And the leaſt haire of your head ſhall not periſh, for through your patience you ſhal poſſeſſe your ſouls.

Math. 10 Are not two Sparowes ſold for a farthing, and none of them doth fall on the ground without your Father, for all the haires of your head bee numbred. Feare yee not therfore, yee are of more value then many Sparowes: who ſoeuer therefore will knowledge me

me before men, I will know him before my Father that is in heauen, but whosoeuer will deny mee before men, him will I deny before my Father which is in heauen.

All manner of sinne and blasphemy shal be forgiuen vnto men, but the blasphemy against the holy Ghost, shall neuer be forgiuen. *Math.* 12

The Gospell is preached to the poore, & blessed is he that is not offended in me. *Math.* 11

The time is fulfilled, and the Kingdome of God shall draw neere, repent therfore and beleeue the Gospell. *Math.* 1

Whosoeuer that forsaketh his house, or brother, or sister, or father, or mother, or wife, or children, or his lands for my names sake, shall *Math.* 19

ſhall receiue an hundred times ſo much, and ſhall inherit euerlaſting life.

Luke 10 Reioyce, becauſe your names are written in heauen.

Luke 15 I ſay vnto you, that as much ioy ſhall be in heauen for one ſinner taking repentance, as for ninety and nine righteous men that neede not to repent.

Math. 6 Such as be in health, need no Phyſitian, but ſuch as be euill at eaſe.

I regard mercy and not Sacrifice, for I am not come to call the righteous, but ſinners.

Luke 19 The ſonne of man is come to ſeeke, and to ſaue that, that was loſt.

Iohn 12 I am not come to condemne

demne the world, but to ſaue the world.

The Sonne of God came not to bee ſerued, but to ſerue, and to ſpend his life for the redemption of manie.

I truly am in the middes of you, euen as hee that ſerueth. *Math.* 20

I giue vnto you a new commaundement, that you ſhall loue together, like as I haue loued you, to the intent that you ſhall loue one another, thereby ſhall euery man know that you are my Diſciples, if you will beare loue one to another. *Iohn* 13

For if you will forgiue men their ſinnes, your celeſtiall Father ſhall forgiue you your faults. *Math.* 6.

The

Luke 18 The things that bee impossible vnto men, be possible enough vnto God.

Math. 5 Loue your enemies, doe well vnto them that hate you, and pray for them that persecute and slaunder you, that you may bee the children of your Father that is in heauen, that suffered his Son to arise vpon the good and the bad, and raigneth vpon the righteous and vnrighteous.

Luke 6 For hee is kinde vnto the vnkinde and euill.

Therefore bee you mercifull like as your Father is mercifull: Iudge not, and yee shall not bee iudged: condemne yee not, and yee shall not bee condemned: forgiue, and yee shall be forgiuen:

giuen: giue, and it ſhall bee giuen vnto you.

The righteous ſhall ſhine in the Kingdome of my Father as the Sunne. *Math.13.*

Come yee bleſſed of my Father, inherite the Kingdome ordained for you, from the creation of the world. *Math.25*

Truly, truly, I ſay vnto you, ſo long as ye doe ought to one of the leaſt of theſe my Brethren, ye doe it vnto mee.

All power in heauen and in earth is giuen vnto mee, goe therefore and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt; teach them to obſerue all things whatſoeuer *Math.28*

I haue commanded you.

Loe, I am with you alway, euen vntill the ending of the world.

Iohn 20 Goe vnto my brothers, and say vnto them, I ascend vnto my Father and your Father, my God, and your God.

Iohn 4 Let not your hearts bee troubled, beleeue in God, and beleeue in me: there be many Mansions in the house of my Father, if it were not so, I would haue told you, I goe to prepare a place for you.

For the Father himselfe loueth you, because ye haue loued me.

Iohn 14 And whatsoeuer yee will aske the Father in my name, I will doe it, that the Father may

may be glorified in the Son. If yee doe aske any thing of mee in mine owne name, I will doe it.

Truly, truly, I say vnto you, if ye aske the Father any thing in my name, hee wil giue it vnto you, hitherto yee haue asked nothing in my name: Aske and yee shal haue that your ioy may be full. *Iohn 16*

The true worshippers shal worship the Father in spirit and verity, for the Father seeketh out such that may worship him. *Iohn 4*

Aske, and it shall be giuen vnto you, seeke and you shal finde, knock and it shall bee opened vnto you, who that asketh, receiueth, and hee that seeketh findeth, and it *Math. 7.*

shall bee opened to him that knoweth. Is there any man among you that would proffer his sonne a stone, if hee asked him bread? Or if hee asked him a fish, would hee proffer him a Serpent? If yee then which are euill can giue to your children good gifts, how much more shall your Father that is in heauen giue good things to such as aske of him.

Math. 26 Whereſoeuer two or three are gathered in my name, I am in the middes of them.

Math. 21 All that euer ye will aske in prayer, beleeuing, ye shal receiue it.

Luc. 18. Shall not GOD reuenge his Elect that cry vnto him both night and day? yea, though he defer them: I tell you

you hee will reuenge them, and that quickly.

Wake and pray that yee enter not into temptations, the ſpirit is alwayes ready, but the fleſh is weake. *Math.26*

Let your loynes bee girded about, and your lights burning in your hands. And yee your ſelues like vnto men that looke after their Maſter, when he will return from a wedding. *Luc. 12.*

Take no thought for your liuing what ye ſhal eate, nor for your body what ye ſhall put on.

The life is of more value then meate, and the body is more value then rayment. Marke well the Rauens, for they neither ſowe nor reap, which neither haue Store-

house ne Barne, and yet GOD feedeth them, how much more are yee better then the fowles.

Math. 6 Doe not seeke what ye may eate, or what yee may drinke, and be ye not lift on high.

If GOD then doth so cloathe the Hay of the field growing this day, and that to morrow shall be cast into a furnace, how much more will he cloathe you, Oh yee endued with little faith.

Therefore seeke first the Kingdome of God, and the iustice of it, and all these things shall bee ministred vnto you.

When thou wilt pray, enter into thy Chamber, and shut thy dore, and pray vnto

to thy Father, which is in ſecret, and thy Father that ſeeth in ſecret, ſhall reward thee openly.

For your Father knoweth what is needfull for you, before that yee make petition vnto him, therfore yee ſhall pray in this wiſe. *Math. 6*

The Pater noſter, *with other Prayers of the Byble, being gathered together into a compendious order, in the commendation or praiſe of the exceeding and incomparable mercy of God, and for the behoofe of the deuout Reader, that prayeth not in wagging of his lips, but with the feruent deſire of heart.*

Mark.6.

OVr Father which art in heauen: Hallowed be thy Name.

Thy Kingdome come. Thy will bee done in earth as it is in Heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And let vs not be led into temptation. But deliuer vs from euill. Amen. For it is thy Kingdome, and power, and glory, for euermore.

1 Par.26.

Bleſſed art thou Lord GOD of *Iſraell*, our Father euerlaſtingly, for it is thy magnificence (O Lord) and thy power, and glory,

and

and victory, and praise to thee.

O Gouernor Lord God, pittifull and benigne, patient and of great mercy, which doest extend thy mercie vnto thousandes which takest away wickednesse, mischiefe, and sin, and none of himselfe is innocent before thee. I beseech thee that thou wilt take away our wickednes and sinne. *Exod.* 34.

I beseech thee Lord God of heauen, strong, mighty, and terrible, which keepest couenant and mercy with such as loue thee, and obserue thy commandements. Let thy eares bee hearkening, and thine eyes open, that thou mayest heare the prayer of thy seruant.

Num. 14 O Lord which art patient, and of great mercy, and takest away our iniquity and mischiefe, &c. Forgiue I beseech thee, the sinne of this thy people, after the greatnes of thy mercy.

Deut. 9 Lord GOD doe not destroy thy people and thine inheritance, which thou hast bought through thy power.

Exod. 15 Thou hast beene guide in thy mercy to the people, which hast redeemed.

2 *Par.* 6 Forgiue thy people, though they be sinners, for thou art my God. Let thine eyes (I beseech thee) bee open, and thine eares intentiue vnto the prayer that is made in this place.

Esa. 64 O Lord thou art our Father,

ther, and wee are but clay, thou art our Creator, and all we be but the workes of thine hands.

O Lord be not ouermuch angry, and bee no more mindfull of our iniquity. Behold, haue reſpect, all we are thy people.

Lord thy mercy is euerlaſting, doe not deſpiſe the worke of thine hands. *Pſal.126*

O thou Lord which art our Father, our Redeemer, thy name hath beene euermore. *Eſa.63*

For we doe not proſtrate our prayers before thy face in iuſtifying our ſelues, but in truſt of thy great mercy, hearken Lord, bee pleaſed O Lord, attend, and doe, be not ſlack my God, for thine owne *Dan.6*

owne sake, for thy name hath beene called vpon this Citie, and vpon the people.

Num. 20. Lord God heare the clamour of this people, & opē vnto them thy treasure, the Well of the water of life.

Psal. 9. Let all that know thy Name Lord trust in thee: for thou hast not forsaken them that seeke thee.

Num. 6 Thou verely which art a God mercifull, meeke, and pittifull, patient, and of high compassion, hast not forsaken them.

Psal. 43. Arise (Lord) help vs, and redeeme vs, for thy Names sake.

Psal. 78. Doe not remember our olde iniquities, but let thy mercy preuent vs quickly, for wee are made very poore

poore. Helpe vs our God, and for the glory of thy Name, Lord, deliuer vs, and be mercifull vnto our sins, for thy names sake.

I shall do sacrifice vnto thee with good will, & shal confes thy name, for it is good. *Psal. 53.*

For Lord, thou art sweet, and gentle, and of plenteous mercy vnto such, as call vpon thee. *Psal. 85.*

Lord heare our prayers, and our petitions, and deliuer vs out for thy sake. *Barue. 2*

Heare, O Lord, and haue mercy, for thou art a mercifull God, and haue mercy on vs, for wee haue sinned against thee. *Barue. 3.*

Wee haue sinned with our Fathers, we haue done vniustly, we haue committed *Iudi. 7*

ted

ted wickedneſſe. Thou that art holy, haue mercy on vs.

Haba. 5 When thou art angry, thou wilt remember mercie.

Bar. 5 Bee not mindfull of the wickednes of our Fathers, but bee in minde of thy power and thy name at this time, for thou art the Lord our God.

Pſal. 5 Let all bee glad that truſt in thee, they ſhall reioyce euermore, and thou ſhalt dwell in them, and all that loue thy name, ſhall glory in thee.

Tob. 3 Thou art righteous (O Lord) and all thy iudgements are true, and all thy wayes mercy, truth, and iudgement.

Bleſſed is thy name (O God)

God) of our Fathers, which in thy wrath doeſt ſhew mercy, and in the time of trouble doeſt forgiue ſinns, to them that call on thee.

All that ſerue and honour thee, bee certaine and ſure that his life (if it haue beene tryed and proued) ſhall receiue the crowne of victory; and if it bee in trouble it ſhall be deliuered; and if it be in corruption and ſin, hee may come vnto thy mercy.

For thou art not delighted in deſtroying vs, for after tempeſt thou makeſt all things quiet, and after weeping and mourning thou cauſeſt gladneſſe: bleſſed be thy name therefore O God of *Iſrael* euermore.

The

Psal. 144. The Lord is at hand vnto all that call on him, to such as call on him in truth.

Psal. 4. When I did call, the God my righteousnes did heare me, in my tribulation thou hast set me at large.

Psal. 30 O Lord let mee not bee confounded, for I haue called on thee.

Psal. 117. I haue called on the Lord out of tribulation, and the Lord hath heard mee abroad.

1 Reg. 22. In my tribulation I will call on the Lord, and I will cry vnto my God, and hee will heare my voyce out of his holy temple, and my cry shall come vnto his eares.

Psa. 142 Thy good spirit shal bring me into a right ground, for thy Names sake (Lord) thou

thou ſhalt make mee aliue in thine equity: thou ſhalt bring my ſoule out of trouble, and in thy mercy thou ſhalt deſtroy all mine enemies.

We will cry vnto thee in our tribulations, and thou ſhalt heare vs, and make vs ſafe. *Par.* 20.

When wee bee ignorant what wee out to doe, we haue onely this remedie for to direct our eyes vnto thee.

Giue vs helpe in our trouble, for the helpe of man is vaine. *Pſal.* 107.

Lord thou art my refuge, my ſtrength, my fortreſſe in the time of trouble. *Ier.* 16.

I truly ſhall ſing of thy ſtrength, and ſhall exalt *Pſa.* 58

thy

thy mercy betimes. For thou art made my suerty, and my succour in the time of my tribulation.

O God that art mine helper, I will sing vnto thee, thou art my succour, my GOD, thy mercy bee vnto me.

Psal. 118 So let thy mercy be done, that it may comfort me according vnto thy promise made to thy seruant.

Let thy mercies come vnto me and I shall liue, for thy loue is my meditation.

Psal. 56 Giue vs helpe out of our trouble, for the help of man is vaine; let vs worke vertue in God, and hee shall bring vnto nought all that trouble vs:

Psal. 77 In the time of my trouble

I ſought out God with my hands, and I was not deceiued.

I will looke vnto the Lord, I will tarie vpon God my Sauiour, my God will heare me. *Mich.7*

Lord haue mercy on vs, for wee haue looked after thee, bee our defence betimes, and our health in time of tribulation. *Eſa.33*

No eye hath ſeene O GOD without thee, the things that thou haſt prepared to ſuch as looke after thee. *Eſai.64*

I haue remembred thy mercy Lord, and thy works that be euerlaſting: for thou deliuereſt ſuch as ſuffer thee, & doeſt take them out of the hands of people. *Eſa.50*

For

Esa. 25. For thou art as a defence vnto the poore, and a defence to the needy in his trouble, a safeguard from winde, a shadowe from the heate.

Deut. 3. Nor there is none other God, either in heauen or in earth, that is able to doe the works, and to be compared vnto thy strength.

Exod. 5 The Lord is made my strength and my praise, and he is a saluation vnto me.

Tob. 11 I doe blesse the Lord God of *Israell*, for thou hast chastised me, and thou hast saued me.

Esa. 12. Lord I will confesse vnto thee, because thou hast beene angry, thy furour is turned, and thou hast comforted mee: behold God my

my Sauiour, I will do boldly, and will not bee afraid, for the Lord is my fortreſſe and my praiſe, and hee is a Sauiour vnto me.

Lord, all that forſake thee ſhall be confounded, they that depart from thee, ſhall be grauen in the earth, becauſe they haue left the Lord, the vaine of waters of life. *Ier.17.*

Heale mee Lord, and I ſhall be healed: ſaue me, and then I ſhall be ſaued.

And let thy mercy come vpon mee, Lord, thy ſaluation according to thy promiſe. *Pſal.118.*

Shew vnto vs Lord thy mercy, and giue vs thy ſauing health. *Pſal.84.*

O Lord of Hoſtes, bleſſed

ſed is the man that truſteth in thee.

Pſal. 24 Be mindfull of thy pitie, O Lord, and of thy mercy which be euerlaſting.

Doe not remember the faults of my youth, and mine ignorance.

According to thy mercy remember mee (though good Lord) of thy goodneſſe.

For thy names ſake Lord, forgiue my ſinne, for it is much.

Pſal. 50 Haue mercy on mee, O Lord, according to thy great mercy, and according to the greatneſſe of thy pitie. Take away mine iniquity, turne away thy face from mine offences, and put away all my wickedneſſe.

Create

Create in me a pure heart (O God) and renue a right ſpirit within me.

Doe not caſt mee away from thy face, and doe not take from mee thine holy ſpirit.

O Lord, doe not withdraw thy compaſſion from me, thy mercy & thy truth hath euer defended me. *Pſal.* 10

In the aboundance of thy mercy heare mee, in the truth of thy ſaluatiõ. Heare mee Lord, for thy mercy is much, after the plenteouſneſſe of thy compaſſions regard me, and doe not turne away thy face from thy ſeruant, for I am troubled, heare me haſtely. *Pſal.* 68

And thou Lord God art piteous, and mercifull, patient, *Pſal.* 85

tient, and of exceeding mercy, and true.

Ionah 4. For I doe know that thou art a God, gentle, and mercifull, patient, and of much compassion, and not vengeable vpon malice.

Esal. 6. Haue mercy on me Lord, for I am weake,; heale mee Lord, for all my bones bee troubled, and my soule is greatly troubled: but yet O Lord how long shall it be so, be couered, O Lord, and deliuer my soule, saue me for thy great mercy.

Esai. 108. And thou Lord doe with me for thy names sake, for thy mercy is sweet. Deliuer mee, for I am poore and needy, and my heart is troubled within me.

Helpe mee Lord GOD, saue

saue me for thy great mercie.

Deale with thy seruant according to thy mercy, and teach mee thy iustifications. *Psal.*118.

Who will not feare the Lord, and magnifie thy Name, for thou alone art holy. *Apoc.*15.

Vnto the Lord be iustice, and vnto vs shamefastnesse of face; vnto thee truly, our Lord God, bee mercy and forgiuenesse. *Dan.*6.

Not vnto vs Lord God, not vnto vs, but vnto thy Name giue glory. *Psal.* 115.

Our helpe is in the name of the Lord, which hath created heauen and earth. *Psal.*124.

Thou art worthy O Lord our God, to take glory, and *Apo.*4.

honour, and vertue, for thou hast created all things, and for thy pleasure they were, and be created.

2 Mac. 1. O Lord God the Creator of all things, terrible, strong, righteous, and mercifull, which onely art good, onely the excellent King, onely iust, Almighty and eternall, which deliueredst *Israel* from all euill.

Sapi. 16. For he that was conuerted, was not made whole by any thing visible, but by the Sauiour of all.

Thereby truly thou hast declared vnto thine enemies, that thou art he which deliuerest from all euill.

For neither herbe, ne yet playster hath made them whole, but thy word, O Lord,

Lord, that healeth all things.

Loe, thou haſt created heauen and earth in thy great ſtrength, and in thy ſtretched out arme. *Ier.* 32.

No word ſhall bee hard vnto thee, for thou doeſt mercy vnto thouſands.

Is there any thing hard vnto God? *Gen.* 18.

Is the hand of the Lord feeble? *Num.* 11.

I know that thou art able to doe all things, and that no thoughts is hid from thee. *Iob* 41.

It is thy power to doe all things at thy pleaſure. *Sap.* 12.

Thou art the Lord, thou haſt power of life & death, and doeſt lead into the gates of death, and leade out.

Psal. 22. For and if I would walke in the middes of the shadow of death, I would feare no harme becauſe thou art with me.

And thy mercy ſhall follow me all the dayes of my life.

Sap. 11. Thou haſt mercy on all, becauſe thou mayeſt doe all, and pretendeſt to be ignorant of the ſinnes of men, becauſe of repentance, for thou loueſt the things that be, and thou haſt not hated that, that thou haſt made: nor thou haſt not ordained or made any thing with hate. Thou doeſt ſpare all things, becauſe they are thine owne, O Lord, that loueſt ſoules.

Sap. 12. How ſweet and good

(O

(O Lord) thy ſpirit is in all things.

How great is the aboundance of thy ſweetneſſe, O Lord, which thou haſt hid from them that feare thee. *Pſal. 30.*

Thou truly which art our God, art ſweet, true, and patient, and diſpoſing all things in mercy. *Sap. 15.*

For to know thee is perfect iuſtice, and to know thy iuſtice and vertue, is the roote of immortality.

Nor there is none other God but thou which haſt cure of all things. *Sap. 12.*

Lord GOD of *Iſraell*, there is no god like vnto thee, neither in heauen nor earth, which keepſt [illegible] with [illegible] *2 Par. 6.*

before thee with all their heart.

Mich. 7. What GOD is like vnto thee, that takeſt away wickedneſſe, and carieſt away the ſinne of ſuch as are left of thine inheritance.

Pſal. 56. For thy mercy is magnified vnto the heauens, and thy truth vnto the cloudes.

Ioel 2. Spare Lord, ſpare thy people, and doe not giue the inheritance in reproofe.

Pſal. 56. Haue mercy on mee, O God, haue mercy on mee, for my ſoule truſteth in thee, and I ſhall truſt in the ſhadow of thy wings, vntill wickedneſſe be paſſed.

Ier. 17. Be not thou dreadfull vnto mee my comfort in the day of affliction.

Pſal. 16. Make meruailous thy mercies

mercies Lord, which doest saue all that trust in thee.

The Lord is mine helper and my defender, and my heart hath trusted in him, and I was holpen. *Psal.* 14.

Verely, the children of men shall trust in the couering of thy wings. *Psal.* 35

In God is my comfort, and my glory, the God of my helpe, and my trust is in God. *Psal.* 61.

Yea, and though hee kill me, I will trust in him, neuertheless I will reproue my wayes in the sight of him. *Iob* 13

Lord I haue trusted in thee, let me neuer bee confounded. *Psal.* 70

For such as withdraw themselues from thee, shall *Psal.* 72.

periſh, thou haſt deſtroyed all that fornicate from thee.

Pſal. 15. Truly for to cleaue vnto God, is very good for me, and to put my truſt in the Lord God.

Preſerue me Lord, for I haue truſted in thee: I haue ſaid vnto the Lord, thou art my God, and thou haſt no neede of my goodnes.

Pſal. 17. I will loue thee Lord, my defence, Lord, my fortreſſe and my refuge, and my Redeemer, my GOD, I will truſt in him, my Protector, and horne of my health, and my ſurety.

Pſal. 22. The Lord ruleth mee, and I ſhall want nothing.

Pſal. 24. Lord I haue lifted vp my minde vnto thee: I doe truſt

trust in thee, let me not be shamed.

For there is no confusion to them that trust in thee. *Dan. 3.*

The Lord GOD is my helper, and therefore I was not shamed. *Esa. 50.*

The Lord is mine helper, I will not feare what that man can doe vnto me. *Psal. 69.*

The Lord is my helper, and I shall despise mine enemies. *Psa. 117*

The Lord is made a refuge vnto me, and my God is a comfort vnto mine hope. *Psal. 39*

Verely I am poore and needy, helpe me, O GOD. Truly I am a begger, and poore, the Lord hath care of me: thou art my helper *Psal. 39.*

and my defender, O God be not slowe.

Be vnto mee as a defending God, and as a house of succour, that thou mayest make mee safe, for thou art my fortresse & my refuge, and forthy names sake thou shalt bring me forth, and maintaine me.

Habac. 3. Thou Lord art my surety, my glory, and doest exalt my head.

Psal. 143. Verely, I shall reioyce in the Lord, and shall be glad in GOD my Sauiour, my God, my fortresse.

My mercy and my refuge, my surety and my Redeemer.

Dan. 14. Thou hast remembred me, O God, and thou hast not forsaken them that loue

loue thee.

Leade mee Lord in thy way, and I will goe in thy truth, my heart may bee glad for to dread thy name. Psal. 85.

They that loue thee, shall shine like as doth the Sun in his rising. Iudi. 15.

For thy mercy is aboue all life, my lips shall praise thee. Psal. 62.

Deliuer mee from clay, least I sticke in it: deliuer mee from them that hate mee, and from the deepenesse of waters. Psal. 68.

I haue said Lord, haue mercy on mee, heale my soule, for I haue offended thee. Psal. 40.

I haue said, I will knowledge my wickednesse vnto the Lord against my selfe, Psal. 31.

and

and thou hast forgiuen the impirty of my sinne.

Esay 33 Thou hast deliuered my soule, because it should not perish: thou hast cast behind thy backe all my sinnes.

Psa. 55 I haue trusted in God, I will not feare what flesh may doe vnto me.

Psal. 30. I haue trusted in the Lord, I will be glad and ioyfull in thy mercy.

Psal. 17 Through thee I shall bee deliuered from temptation, and through my God, I will passe ouer the stone wall.

Gen. 25 I am inferiour to thy manifold miserations, and to thy trueth that thou hast accomplished vnto thy seruant.

Eccl. 39. Haue mercy on vs (O God)

God) of all creatures, and behold vs, and ſhew vnto vs thy light of thy pitie.

O God conuert vs, ſhew thy face, and wee ſhall bee ſaued. *Pſal. 76*

Shew vnto vs how thou doeſt not forſake them that preſume of thee, and ſuch as preſume of themſelues, glorifying in their owne vertue, thou doſt bring low. *Iudi. 6*

Remember Lord, and ſhewe thy ſelfe vnto vs in time of our tribulation, and giue me comfort, O Lord, King of gods, and of vniuerſall power. *Heſt. xiv*

In thy manifold mercies thou haſt not created them vnto conſumption, neither haſt thou forſaken them, for thou art a God, *2 Eſd. 9.*

pittifull and mercifull.

Psal.118. Lord thy mercies are manifold, according to thy iudgement receiue me.

Ier.14. Verely thou art amongst vs Lord, and thy holy name hath beene called vpon by vs, doe not forsake vs.

Psal.122. Haue mercy on vs Lord, haue mercy on vs, for wee are greatly fulfilled with despight.

Iohn 2. When my soule was vexed within me, Lord, I remembred that my prayer might come vnto thee, euen vnto thy holy Temple.

Par.12. Troubles doe oppresse me on euery part, but it is better for mee to fall into the hands of the Lord (for his pitie is great) then into the hands of men.

The

The Lord will doe that, that seemeth good in his sight. 1 Par. 16.

The sorrowes of death haue compassed me, and the perils of hell haue found me out. Psal. 114.

I haue found out tribulation and sorrow, and I will call vpon the name of the Lord.

O Lord deliuer my soule, our mercifull Lord & righteous God is pitifull.

Lord, all my desire is before thee, and my mourning is not hidden from thee. Psal. 36.

The mercy of thy promise is great and vnsearchable, for thou art the highest Lord God ouer all the earth, long suffering, and passing mercifull, and sorrie 2 Par. 36.

for

for the malice of men.

Apo. 5 Thou art worthy Lord, for to open the book, and to loſe the ſeales of it, for thou waſt ſlain, & haſt redeemed vs (O God) in thy bloud.

Bar. 11. And thou Lord God haſt dealt with vs according to all thy goodnes, and according to all thy great pitie.

Math. 16 Thou art Chriſt the Son of the liuing God.

Iohn 12 I haue beleeued that thou art Chriſt the Sonne of the liuing God, which came into the world.

1 Eſd. 6 For thou art our GOD, thou haſt deliuered vs from our wickedneſſe, and haſt giuen health vnto vs.

Luc. 18 God be mercifull to mee that am a ſinner.

Luc. 15 Father, I haue offended againſt

againſt heauen and before thee: now I am not worthy to be called thy Sonne. Let mee be as one of thy hired ſeruants.

Wee are vnprofitable ſeruants: wee haue done but our duty. Luc. 11

Encreaſe faith in vs, O Lord. Math. 6

Haue mercy on vs, Sonne of *Dauid*. Pſal. 35

For in thee is the Well of life, and by thy light we ſhal ſee light.

Like as a Hart longeth after Wells of water, ſo my ſoule longeth after thee (O God.) Pſal. 14

My ſoule hath thirſted after GOD the liuing Well, when ſhall I come & appeare before the face of the Lord?

My

Psal. 15

My soule hath desired thee in the night, but in my spirit, and in my heart I shal wake for thee betimes.

2 Par. 32

I bowe the knees of mine heart, praying vnto thy goodnesse Lord: I haue sinned Lord, I haue sinned, and I knowledge my wickednesse; I aske, praying the Lord to forgiue me.

Forgiue mee, doe not destroy mee altogether with my sinne, nor doe not preserue mine offences for euer: for thou shalt saue me vnworthy, according vnto thy great mercy, I shall praise thee euer all the dayes of my life, for all the vertue of heauen praiseth thee, and to thee is all glory for euermore. *Amen.*

Thou hast here (good Reader) a certaine gathering of Scriptures out of both the Testaments, which declare the most abundant mercy of God, with a cleare exposition of the same.

IN the beginning the Word was, & the Word was with God, and God was the Word: The same was in the beginning with God: all things were made by it, and without it was nothing made that made is, in it was life, and life was the light of men. *Iohn. 1.*

Hee came into his owne, and his receiued him not. Vnto as many as receiued him hee gaue power to bee the

the ſonnes of God, to ſuch as beleeued in his name.

Apo. cap. 1. Which loueth vs, and waſhed vs from our ſinnes in his bloud, and made vs his Kingdome, and Prieſts vnto God, and his Father, to him be glory and dominion for euermore.

Rom. 5. GOD ſhewed his loue which hee beareth vs: for when we were but ſinners, Chriſt dyed for vs, much more then now (ſeeing we are iuſtified in his bloud) we ſhall be preſerued from vengeance through him, for if we were reconciled to God when we were enemies by the death of his Son, much more now being reconciled, wee ſhall be preſerued by his life.

Vnto

Vnto him all the Prophets beare record, that all that beleeue in him, doe receiue remission of their sins by his name.

Bee it knowne therefore vnto you yee men and brethren, that by him remission of sinnes is preached vnto you, and by him are all that beleeue iustified from things, whereby yee could not bee iustified in *Moses law*. *Act.* 13

For what the Law could not doe, in as much as it was weake, because of the flesh, that did GOD performe, and sent downe his Sonne in the similitude of sinfull flesh, and by sinne, damned sin in the flesh, that the righteousnes of the Law might *Rom.* 8

be

be fulfilled in vs, which walke not after the flesh, but after the spirit.

Act. 15. Through the grace of our Lord Iesu Christ, wee beleeue to be saued as well as they.

Act. 17. For in him wee doe liue, and are moued, and be.

Act. 4. This is the same stone that was forsaken of you in your building, which is set for the foundation of a corner, and there is no saluation in any other.

Nor there is none other name vnder heauen giuen vnto men, whereby we may be saued.

Pro. 18. The name of the Lord is a most defensible Tower, the right wise runneth vnto it, and he shall be exalted.

And

And it shal come to passe, that whosoeuer calleth vpon the name of the Lord, shall be saued. *Ioel 2.*

For the Lord is our Iudge, the Lord is our Law maker, the Lord is our King, he shall saue vs. *Esa. 33.*

Blessed is the man whose trust is in the name of the Lord, and hath not regarded vanities & false Witchcrafts. *Psal. 39.*

Praise yee his Name, for the Lord is pleasant, his mercy is euerlasting, and his truth is from generation vnto generation. Praise ye our Lord God, which hath not forsaken such as trust in him. *Psal. 66.* *Iud. 13.*

Praise yee the Lord, for hee is good, sing vnto his Name, *Psal. 134.*

Name, for he is pleasant.

Esa.46. Praise (O heauen and earth) reioyce yee mountaines, make melody, for the Lord hath comforted his people, and will haue mercy on the poore.

Eccle.43 Blesse yee the Lord, exalt him as much as yee can, for hee is farre aboue all praising.

Esai. 44. Giue praise O Heauens, for the Lord hath shewed mercy: the farthest parts of the earth make yee melody.

Psal. 102. O blesse thou (my soule) the Lord, and all that is within mee blesse his holy Name.

O blesse thou, my soule, the Lord, and doe not forget the kindnesse of him which

which forgiueth all thy wickednesse, which healeth all thy diseases.

The Lord sheweth mercie and iudgement to all that suffer wrong: he hath not dealt with vs according to our sinnes, nor hee hath not rewarded vs according to our wickednes.

For he hath established his mercy vpon such as feare him, according vnto the height of heauen from the earth.

Like as a Fathers heart yerneth on his children, so the Lord hath mercy vpon them that feare him: for he knoweth what fraile mettall we are made of: he remembred that wee are as dust, & that man is as Hay

Esa.40. All flesh is Hay, and all the glory of it like a flower of the field: the Hay withereth, and the flower is faded: for the spirit of the Lord hath blowne on it. Verely, the people is Hay: the Hay is withered, and the flower is faded, but the Word of the Lord abideth for euermore.

Dan.8. Man doth not liue by bread onely, but in euery Word which commeth out of the mouth of God.

Pro.30. Euery word of God is firie, it is a shield for them that trust in him.

Psal.17. My GOD his way is vndefiled: the words of the Lord are tried in fire: hee is a defender of all that trust in him.

All

All Saints are in his power, they that approach vnto his feete, shall receiue of his doctrine. *Deu.* 32.

Vnderstand you with all your hearts, that if all the words that the Lord hath promised that hee would performe, not one shall passe in vaine. *Iohn* 23.

The Lord is true in all his words, and holy in all his works. *Psal.* 14. 4.

That man is blessed, whose study is in the Law of the Lord, day and night.

The Lord lifteth vp all that fall downe, and easeth all that be hurt.

For the Lord searcheth all hearts, and he perceiueth all the thoughts of the minde: if thou wilt seeke *Par.* 18.

him thou shalt finde him, but if thou forsake him, he will cast thee away for euer.

Esa.55. Seeke the Lord while he may be found, call on him while he is at hand: let the wicked leaue his way, and the vniust man his imaginations, and let him returne vnto the Lord, and he will haue mercy on him, and vnto our God, for he is great and ready to forgiue.

Sapi.1. Sauour yee of the Lord in goodnesse and simplicity of heart: seeke him out, for they shall finde him, which doe not tempt him, and hee appeareth vnto them which trust in him.

Psal.33. The rich haue needed, & haue bin hungry: but they that

that seeke the Lord, shal not faile of any good thing.

The Lord is good to all that trust in him. Vnto the soule that will seeke him. *Heb.3.*

The good Lord will bee mercifull vnto all that seeke out with all their hearts, the Lord God of their Fathers: nor he will not lay to them any sinne, because they be lesse sanctified. *2 Par.30.*

In the crosse and trouble we must flee vnto God.

And when they will reuert in their trouble, and will cry vnto the Lord God of *Israel*, and will seeke him, they shall finde him. *Par. 15.*

For their trust is in their Saiour, and the eyes of the Lord are set on them that loue him, hee that *Eccle. 34.*

dreadeth the Lord, shall not tremble, nor be afraid, for his hope is in him: hee that feareth the Lord, his soule is blessed whom hee regardeth, he also is his defence.

1 Par. 26. For the eyes of the Lord doe behold all the earth, and giue strength vnto all that beleeue in him with a perfect heart.

Eccle. 34. The eyes of the Lord are set on such as feare him, the Protectour of power, the foundation of vertue, the couer of heate, and the noone shadow: the intreatour of offending, and helper of mischance, exalting the soule, & giuing light to the eyes, giuing health, and life, and benediction.

The

The eyes of the Lord are set vpon the righteous, and his eares vnto the prayer of them. 1 Pet. 3.

Behold the eyes of the Lord are vpon all that feare him, and vpon such as trust in his mercy. Psal. 32.

Taste and see how the Lord is sweet, blessed is the man that trusteth in him. Psal. 33.

Trust in God, and worke goodnesse, and inhabite the earth, and thou shalt feede in the riches of it. Psal. 36.

And thou shalt know how thy Lord GOD is a God mighty and true, keeping couenant and mercy to all that loue him. Rom. 1.

Thy Lord is a God, and comforteth in time of trouble, and will know all that

truſt in him.

Eſai. 40. They that truſt in the LORD, ſhall change in ſtrength, and ſhall haue feathers as Eagles: they ſhall run & not labour, they ſhall goe, and yet ſhall not faint.

Pro. 16. Hee that truſteth in the Lord, is bleſſed.

Eſal. 146 For the Lord is well contented with all that feare him, and with them that truſt in his mercy.

Eccle. 33 Euill ſhall not happen to him that feareth God: but God ſhall preſerue him in temptation, and deliuer him from all euill.

Pſal. 113. They that feare the Lo.d, haue truſted in the Lord, he is their helper and their defender.

Eccle. 2. You that feare the Lord, abide his mercy, and doe not

not turne from him leaſt yee fall: yee that feare the Lord, beleeue him, & your reward ſhall not bee fruſtrate: yee that feare the Lord truſt in him, & mercy ſhal come to you at pleſure.

All congregations of people truſt ye in him, ſhed before him your hearts, God is our helper euermore. *Pſal. 61.*

Saluation of the righteous is of God, & he is their defender in the time of tribulation And the Lord ſhal helpe them, and deliuer them, and ſhall rid them from miſdoers, and ſhall ſaue them, becauſe they haue truſted him. *Pſal. 36.*

The ſcourges of a ſinner are manifold: he that truſteth in the Lord ſhal be com- *Pſal. 31.*

passed with mercy.

Psal. 2 Blessed be all that trust in him.

Ier. 17 That man is cursed that trusteth in man, and maketh flesh his defence, whose heart swarueth from the Lord.

Blessed is the man that trusteth in the Lord, for the Lord shall bee his confidence.

Eccle. 31. Hee that trusteth in him, shall not be made worse.

Psal. 117. It is better to trust in the Lord, then to trust in man.

Pro. 29. It is better to trust in the Lord, then to trust in Princes.

He that feareth man, shal soone fall: he that trusteth in the Lord, shall bee holpen.

They

They that truſt in him ſhall perceiue the truth, and the faithfull ſhall open him in loue, for reward & peace is vnto his Elect. *Sap.3.*

The people ſee, and doe not vnderſtand, nor doe remember ſuch thinges in their hearts, how the grace and mercy of God is vnto his Saints, and regard vnto his Elect. *Sap.4.*

The Lord doth not forſake his people, for his great names ſake. *1 Reg.12.*

God will not put backe his people, and will not forſake his inheritance. *Pſal.93.*

Truly God will not giue vp his mercy. *Eccle.47.*

They that truſt in the Lord, are as the hill of *Syon*, which ſhal neuer be moued. *Pſal.124.*

Beleeu

1 Para. 20. Beleeue in your Lord God, and yee shall be sure: beleeue his Prophets, and all things shal come to passe happily.

Haba. 2. The righteous shall liue by his faith.

Rom. 4. *Abraham* beleeued God, and it was counted vnto him for righteousnes.

It is not written for him onely that it was reckoned to him for righteousnesse, but also for vs, to whom it shall be counted for righteousnesse: so that wee beleeue on him that raised vp Iesu Christ our Lord from death, which was deliuered for our sinnes, and did rise againe for to iustifie vs.

Ephe. 2. Now through Christ Iesu yee

yee that ſometime were far off, are brought neere by the bloud of Chriſt.

Seeing therefore that we bee iuſtified by Faith, wee haue peace with GOD through our Lord Ieſu Chriſt, by whom we haue a way in, through faith vnto this fauour wherein wee ſtand, and reioyce in hope of the praiſe that ſhall bee giuen to the ſonnes of God. *Rom. 5.*

Chriſt is the end of the Law, to iuſtifie all that beleeue.

If thou doe confeſſe the Lord Ieſu with thy mouth, and beleeueſt in thy heart that God raiſed him from the dead, thou ſhalt be ſaued, for the beliefe of the hart iuſtifieth, & to confeſſe with *Rom. 10.*

with the mouth, ſaueth.

Eſa. 28. Who that truſteth in him, ſhall not be aſhamed.

Heb. 11. Doe not therefore leeſe your confidence, that is worthy great rewards.

Heb. 10. For it behoueth him that commeth vnto God, to beleeue, that he is, and that he rewardeth them that ſeeke after him.

Dan. 6. Hee is a Redeemer and a Sauiour, working ſignes and meruailes both in heauen and in earth.

Pſal. 145. The Lord loſeth the fettred, the Lord giueth ſight to the blinde: the Lord lifteth vp ſuch as are fallen: the Lord loueth the righteous: the Lord preſerueth ſtrangers, hee will defend the fatherleſſe, and the widow,

dow, and will destroy the wayes of sinners.

The Lord keepeth thee from all euill: the Lord keepeth thy soule. *Psal.* 110

The Lord keepeth thy in-going & out-going, from henceforth and euermore.

Our God is the God of saluation. *Psal.* 67.

Verely hee is mercifull, and will forgiue their sins, and will not destroy them. *Psal.* 77

All the wayes of the Lord be in mercy, and truth to them that seeke his Testament, and the records of him. *Psal.* 24.

All the workes of the Lord are very good. *Eccle.* 36.

Hee loueth mercy and iudgement, with his mercy the earth is replenished. *Psal.* 32.

For

Psal. 83. For God loueth mercie and truth, the Lord shall giue grace and glory.

Psal. 117. Confesse to the Lord, for hee is good, and that his mercy is euerlasting.

Israell may say now, that hee is good, and that his mercy is euerlasting.

Tob. 11. Blesse yee the GOD of heauens, and confesse vnto him before all creatures, that he hath shewed mercy vnto you, for it is good to keepe secret the secrets of a King, but to disclose and confesse the works of God, it is honourable.

Eccle. 7. Thou shalt knowledge & praise God, & thou shalt reioyce in his pitifulnesse.

Psal. 129. In the Lord is mercy and plenteous redemption, and he

he ſhall redeeme *Iſrael* from all his iniquities.

The Lord is pitifull and mercifull, patient, and paſſing mercifull. *Pſal.* 44.

The Lord is louing vnto all creatures, and his mercies doe exceede all his workes.

The mercies of the Lord are manifold, for we be not conſumed, for his pitie hath not fayned.

For like vnto his greatnes, ſo is his mercy in him. *Eccle.* 2.

The pitie of a man is but employed vnto his neighbour: but the pitie of God is vnto euery creature. *Eccle.* 18.

The mercy of GOD is beautifull in time of tribulation, like as a ſhower of raine in time of drought. *Eccle.* 35.

Bleſſed

2 Cor. 1. Blessed be God, and the Father of our Lord Iesu Christ, the Father of mercy, and God of all consolation, which doth comfort vs in all our tribulation.

Ephe. 2. But God which is rich in mercy, through the exceedeeding charity that hee bare vnto vs, when wee were dead in sinne, hath receiued vs with Christ, by whose grace ye are saued.

Tit. 3. But after that the benignity and kindnesse of God our Sauiour appeared to manward, not for any deedes of righteousnes that we had done, but according vnto his mercy he hath saued vs by the Well of regeneration, and by the renewing of the holy Ghost, the

the which he ſhed on vs aboundantly, through Ieſu Chriſt our Sauiour, ſo that we being once iuſtified by his grace, ſhould be heires of eternall life through hope.

For the Lord is merciſull, and pitifull. *Iam. 5.*

Bleſſed bee God the Father of our Lord Ieſu Chriſt, which through his aboundant mercy hath begotten vs againe into liuing hope, by the reſurrection of Ieſu Chriſt from death, for to enioy an inheritance that neuer corrupteth. *1 Pet. 2.*

Wherefore in all things it became him to bee made like vnto his brethren, that he might bea merciſull and a faithfull Biſhop in things *Heb. 2.*

concer-

concerning God, for to forgiue the sins of the people.

Eccles. 17. How great is the mercy of the Lord, & his pardon, to all that turne to him.

Ioel 2. Turne yee vnto your Lord God, for he is kinde, mercifull, patient, and of great pitie, and forgetfull of malice.

1 *Reg.* 20. Which onely hath preserued you from all your harmes and troubles.

Psal. 34. Approach yee vnto him, and bee illumined, and your facts shall not be ashamed.

Tobi. 13. Turne therefore you sinners, and doe iustice in the sight of God, his mercy vnto you.

2 *Par.* 30. Your Lord God is holy, and mercifull, which will not

not turne his face away from you, if ye will reuert vnto him.

It is good and acceptable in the ſight of God our Sauiour, which would haue all men ſaued, and to come vnto the knowledge of the truth: for there is one God and one Mediator betweene God and man, that is Ieſus Chriſt, the man which gaue himſelfe a ranſome for all men. 1 Tim. 2.

For we haue not a Biſhop that is vnable to haue compaſſion on our infirmities. but hee was tempted in all things in like manner, but yet without ſin. Let vs goe therefore boldly vnto the Throne of his grace, that wee may obtaine mercy, and Heb 5.

and finde fauour in time of neede.

Heb.7. For hee is able to saue euerlastingly all that approach vnto God through him, and is euermore liuing and making intercession for vs.

Mich.7. For he intendeth nothing but mercy, hee will reuert and will haue mercy on vs, and will put away our wickednesse, and will cast our sinnes down into the deepnesse of the Sea.

Esa.25. The Lord God will cast downe Death for euer, and will take away the teares from euery face, and the shame of his people out of all the world, for the Lord hath spoken, and they shall say at that time: Behold, this

this is our GOD, wee will looke after him, and he will saue vs, wee haue abidden him, and wee shall bee glad and reioyce in the saluation of him.

The Lord himselfe shall giue a signe vnto you: behold a Virgin shall conceiue and beare a Sonne, whose name shall be *Emanuel.* *Esay 7.*

A Babe is borne for vs, and a Sonne is giuen vnto vs, and principality is set vpon his shoulder, and his name shall bee called wonderfull, a Counsellour, a mighty God, the Father of the world to come, the Prince of peace. *Esay 6.*

Verely hee hath suffered our infirmities, and hath sustained our sorrowes, and *Esay 53.*

we

we haue esteemed him as a leaprous man, and striken of God, and brought lowe.

For he was wounded for our wickednesse: hee was afflicted for our offences, on him rested the discipline of our peace, and we are made whole by his griefe: all we wandered as sheepe, euery one went out of his way, and the Lord layed vpon him the wickednesse of vs all.

Psal. 9. And the Lord is made a succour to the poore, a defender, alwayes ready in the time of tribulation.

Psa. 33. The Lord is at hand to all that be troubled in their hearts, and he will saue the meeke in Spirit: The troubles of the righteous are mani-

manifold, & from all these the Lord will deliuer them.

God is our succour and strength, a defender in our tribulations, which wee haue found ouer much. Psal. 4

For hee will deliuer the poore from the mighty, and the poore that hath no helper. Psal. 17.

Hee will spare the poore, and the needy, and wil saue the soules of the poore.

They shall be his people, and he their God, and God shall wipe away euery teare from their eyes, and Death shall not be any more, nor mourning, nor crying, nor sorrow after that the first be passed. Apoc. 12

If God bee on our part, who can preuaile against Rom. 3

vs, which hath not spared his owne Sonne, but hath deliuered him for vs all: how then hath not hee giuen vnto vs all things with him.

Who shall therefore depart vs from the loue of Christ? shall trouble, or misery, or hunger, or necessity, or perill, or persecution, or the sword.

For I am sure, that neither death, nor life, nor Angels, nor rule, nor power, nor things present, nor things to com, nor strength, nor height, nor deepenesse nor any creature shall be able to depart vs from the charity of God, which is in Christ Iesu our Lord.

Iohn 8

See what manner of loue the

the Father hath ſhewed vnto vs, for to be named the ſonnes of God, and ſo to be in deede.

For the Spirit of GOD doth beare witneſſe vnto our ſpirit, that wee be the ſonnes of God: if wee be ſonnes, then be wee heires of God, and coheires with Ieſu Chriſt, ſo that we doe ſuffer with him for to bee glorified with him. *Rom. 8.*

For the Spirit himſelfe prayeth for vs, with ſighes vnable to be told.

God ſent downe the Spirit of his Sonne into our hearts, crying, *Abba*, Father: Therefore now art thou not bond, but a Son, and if thou bee a Sonne, then art thou an heyre *Gal. 4.*

through God.

1 *Iohn* 5. This is the confidence that wee haue in God, that whatsoeuer wee desire according vnto his will, hee heareth vs.

2 *Cor.* 8. For ye doe know the grace of our Lord Iesu Christ, how that for your sake hee was made poore when hee was rich, to the intent that by his pouerty you might be rich.

Gal. 3. Christ hath redeemed vs from the curse of the Law, and was accursed for vs.

Rom. 3. For if through the sinne of one, death raigneth, much more they that receiue the aboundance of grace, and the reward of righteousnesse in life, shall raigne through Iesu Christ.

There-

Therefore, like as through the ſinne of one man, many men were damned, euen ſo through the iuſtice of one man, all men were iuſtified.

For through man came death, and through man came the riſing of the dead, and like as all died through *Adam*, euen ſo were all reuiued through Chriſt. *1 Cor. 15*

But the grace of God is eternall life in Chriſt Ieſu our Lord.

For in him reſteth corporally all the Godhead, full and whole. *Col. 2*

Thereby appeareth the loue of God vnto vs, for God ſent his only begotten Sonne into the world, that wee might liue through him, therein was charity, *1 Iohn 4.*

not because we loued God, but for as much as he loued vs first, and sent downe his Sonne to forgiue our sinns: most deerely beloued, if God hath saued vs, then are wee bounden one to loue another.

Rom.1.8 Surely we know that vnto such as loue GOD, all things doe worke for the best.

2 Cor.2. God hath prepared for such as loue him, things that no eye hath euer seene, nor heard with any eare, neither can bee compassed with the thought of mans heart.

Rom.8. For I suppose that the afflictions of this life are not worthy in value to the glory which shall bee shewed

vpon

vpon vs.

There is but one Lord of all, which is liberall to all them that call on him. *Rom.* 10.

Who hath hee despised that hath called on him, for he is a pitifull God, & mercifull, and forgiueth sinnes in the day of tribulation, and is defender vnto all that call vnto him in truth. *Eccl.* 2.

Woe be to the double of heart and wicked lips, and misdoing hands, and to the sinner that goeth two wayes on the ground.

Woe be to the desolate in heart, which doe not beleeue God, and therefore they shall not be defended of him.

But after that hee hath called vpon the Almighty, 2 *Ma.* 12.

which through his power doth break the strength of enemies, they took the City.

Psal. 106. And they did cry to the Lord when they were troubled, and he deliuered them from their necessity.

Esa. 30. Vnto the voyce of their plaint hee will answere, as soone as he hath heard it.

Esa. 59. Loe, the hand of the Lord is not shortned: but that he is able to saue, nor his eare is not so stopped, but he can heare.

2 *Pet.* 5. Be ye therefore subdued vnder the mighty hand of God, that he may exalt you in the time of visitation, putting all your care in him, for he careth for you.

Psal. 6. Hee hath created both small and great, and equally

he

he careth for all things.

Dread the Lord yee that be his Saints, for there is no ſcarſity to any that dread him. *Pſal.* 33.

The ſtrong Lyons doe lack and ſuffer hunger: but thoſe that heartily ſeeke the Lord, ſhall want nothing that is good.

Delight in the Lord, and hee ſhall graunt vnto thee the petition of thy heart, diſcloſe thy wayes vnto the Lord, and truſt in him, and he will doe for thee. *Pſal.* 36.

The ſteps of man ſhall be directed by the Lord, when hee hapneth to ſtumble, hee ſhall not bee hurt, for the Lord ſhall put vnder his hand. I was young, and am waxen olde, and I

haue not seene the righteous forsaken, nor any of his issue destitute of liuing, for alwayes he pitieth & lendeth, and his seede shall bee blessed.

Psal. 54. Cast thy thought vpon the Lord, and he shall nourish thee, and he will neuer suffer the righteous to perish without helpe.

Prou. 3. Haue confidence in the Lord with all thine heart, and doe not trust in thine owne wisedome. In all thy wayes remember him, and he shall order thy steps.

Pro. 30. The Lord shall not afflict the soule of the righteous with hunger, and hee shall ouerthrow the awayts of the wicked.

Pro 25. Disclose thy workes vnto the

the Lord, and thy thought ſhall be directed. The Lord hath wrought all things for himſelfe, and the wicked vnto an euill day.

The heart of man diſpoſeth his way, but it longeth vnto the Lord for to direct his ſteps.

Many thoughts do runne in the heart of a man: but the will of the Lord abideth euermore. Pro. 19.

It is good for to abide the ſaluation of the Lord with ſilence.

Therefore the Lord doth tary to haue mercy on thee, and hee ſhall be exalted in ſparing of you, for he is the Lord God of iudgement, bleſſed are they that looke after him. Eſay 30.

In

In the morning thou shalt not neede to mourne, for he that pitieth, will haue mercy on thee.

Deut. 4. For God is thy mercifull Lord God.

Luke 1. And his mercy is on all the that feare him throughout all generations.

Pro. 20. Doe not say, I will doe harme for harme, but tarie vpon the Lord, and he will deliuer thee.

Keepe your selues in the loue of God, looking after the mercy of our Lord Iesu Christ, for the life euerlasting.

Tit. 2. For the grace of GOD that giueth health vnto all men, hath appeared, and taught vs for to denie all vngodlinesse and worldly lusts,

lusts, and that wee should liue honestly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the mighty God, and our Sauiour Iesu Christ, the which gaue himselfe for vs.

For to redeeme vs from all vnrighteousnesse, and to purge vs a peculiar people vnto him, following good workes. *Psal.* 31.

Happy are they whose vnrighteousnes is forgiuen, and their sinnes are kept secret.

Happy is that man, to whom God hath not reckoned any sin, and in whose heart there is no deceit.

Happy is that man which *Iob* 5.

is

is corrected by the Lord, the correction of the Lord, thou shalt not therefore refuse, for hee woundeth and healeth, he striketh, and his hand maketh whole.

2 Reg. 1. The Lord killeth and reuiueth, he bringeth downe to hell, and bringeth out, the Lord maketh poore, and maketh rich, hee putteth downe, and setteth vp. For the Lord punisheth him that he loueth, & he scourgeth euery childe whom he receiueth. Perseuer in learning, God offereth himselfe vnto you as vnto his Sonns, for what sonne is there, whom the Father doth not correct. Heb. 12.

Furthermore, wee haue our carnall Fathers as Teachers,

chers, and them we did obey: shall we not therefore much more obey our spirituall Father by whom wee shall liue.

Truly euery learning seemeth now not to be ioyfull, but sorrowfull: but afterward it shall bring forth the most milde fruit of righteousnesse, vnto all that are exercised in it.

For our exceeding tribulation which is transitory and light, prepareth an exceeding, and an eternall weight of glory vnto vs while wee be in the contemplation, not of things visible, but of the vnuisible. 2 Cor. 4.

For whom the Lord loueth, hee correcteth, and taketh a delight in him as Pro. 5.

in

in his Sonne.

Iam. 1. My brethren, count it exceeding ioy, when yee fall into diuers temptations, remembring how that the trying of your faith bringeth patience.

2 *Cor.* 1. Vnderstand that like as ye be followers in paine, euen so shall ye be in comfort.

1 *Cor.* 2. God is faithfull, which shall not suffer you to bee tempted aboue your strength, but shall in the middes of your temptation make a way for you to escape out.

Sap. 3. For the soules of the righteous bee in the hands of God, and the torment of death shall not touch them.

And notwithstanding that they haue suffered torment before

before men, yet their hope is repleniſhed with immortality.

God knoweth how to deliuer the vertuous out of temptation, and to reſerue the wicked vnto the day of iudgement for to bee tormented. Hee will deliuer the poore out of his miſery, and he will open his eare in time of tribulation. *Iob* 39.

Hee dealeth patiently for your ſakes, and is loath that any ſhould periſh, but that all ſhould turne vnto repentance. *2 Pet.* 3.

When we are iudged, we are corrected by the Lord, becauſe we ſhal not be condemned with this world. *1 Cor.* 11.

Hee hath chaſtiſed vs for our vnrighteouſnes, and he will *Tobi.* 13.

will saue vs for his mercies sake.

2 Cor. 5. All things are of GOD, which hath reconciled vs vnto himselfe by Iesu Christ, and hath giuen vs the office to preach the accord: for God was in Christ, and made the agreement betweene the world and himselfe, & reckoned not their sinnes vnto them, and hath committed vnto vs the preaching of the accord.

Esay 6. Holy, holy, holy, Lord God of Hostes, all the earth is repleniſhed with his glorie.

Col. 3. For it pleaseth the Father that in him should all plenteousnesse remaine, and by him to reconcile all things vnto himselfe, and to set a peace

peace by him through the bloud of his croſſe, which whatſoeuer that was either in heauen or in earth.

For hee hath borne our ſinnes with his body vpon a tree, to the intent that wee ſhould bee dead as concerning ſinne, and ſhould liue in righteouſnes. 1 Pet. 2.

Chriſt dyed once for our ſinnes, the righteous for the vnrighteous, for to offer vs vnto GOD mortified in fleſh, but remoued in ſpirit. 1 Pet. 3.

Hee doth purge vs from all ſinne, by the bloud of Ieſu Chriſt his Sonne, if we ſay that wee be without ſinne, wee doe deceiue our owne ſelues, and the truth is not in vs. 1 Ioh. 1.

If wee knowledge our ſinnes, 1 Ioh. 2.

sinnes, hee is faithfull and iust to forgiue vs our sinns, and to cleanse vs from all vnrighteousnesse.

1 *Iohn* 2 My little children, these things write I vnto you, that ye should not sinne, and if any man sinne, yet haue wee an aduocate with the Father Iesu Christ, which is righteous. & hee it is that obtaineth grace for our sinnes, not for our sinns onely, but also for the sinns of all the world.

Children, I write vnto you, how that your sinnes are forginen, for his Names sake.

Rom. 3. For there is no difference, all haue sinned, and doe lacke the praise that is of value before God, wee are iusti-

iuſtified freely by his grace through the redemption that is in Chriſt Ieſu, whom God hath made a ſeate of mercy through faith in his bloud, to ſhew the righteouſneſſe, which before him is of valour, in that hee forgiueth the ſinnes that are paſſed, which GOD did ſuffer, to ſhewe at this time the righteouſneſſe that is alowed of him, that hee might be counted iuſt, and a iuſtifier of him that beleeueth in the faith of Ieſu Chriſt.

GOD hath wrapped all Nations in vnbeliefe, to the intent that hee might haue mercy on all. O the deepnes of the aboundant wiſdome & knowledge of God, how incom- *Rom.* 11

incomprehensible are his iudgements, and his wayes vnsearchable.

Gal. 3. The Scripture hath wrapped all things vnder sinne, that the promise should bee fulfilled vnto all that doe beleeue in the faith of Iesu Christ.

Ephe. 1. By whom wee haue redemption through his bloud, that is to say, the forgiuenesse of sinnes, according to the riches of his grace, which hee hath shed on vs abundantly in all wisdome and prudence.

Which is the earnest of our inheritance, to redeeme the possession purchased vnto the laude of his glory.

Ephe. 2. For through him wee both haue an open way in one

one ſpirit vnto the Father.

In whom we haue confidence, and a way open in a ſurety, through the faith of him.

He entred once for all into the holy place, and found eternall redemption. *Heb.9.*

Chriſt was offered to waſh away the ſinnes of many. Thanks be vnto God which hath giuen vs victory, through our Lord Ieſu Chriſt. *1 Cor. 15.*

The which Ieſu, hee hath raiſed vp from the dead, which hath deliuered vs from the vengeance that is to come. *1 Theſ.1.*

For GOD hath not appointed vs vnto wrath, but to obtaine ſaluation by the name of our Lord Ieſu Chriſt, *1 Theſ. 5.*

Christ, which dyed for vs, that whether wee wake or sleepe, we should liue together with him.

Rom. 14. For if wee liue to the Lord, wee liue: and if wee dye vnto the Lord, we die: therefore whether we liue or die, we be the Lords.

1 *Tim.* 1. It is a faithfull word, and worthy to be allowed, that Christ Iesu came into this world for to saue sinners.

Iohn 1. The Law was giuen by *Moses*, but grace and truth came by Iesu Christ.

1 *Pet.* 1. Yee know that yee were not redeemed with corruptible gold or siluer, but with the precious bloud of Christ, as of a Lambe vndefiled, and without spot, which was ordained before the

the world was made.

Grace be with you, and peace from GOD the Father, and from our Lord Iesu Christ, which gaue himselfe for our sinnes, to deliuer vs from this present euill world. *Gal.* 1.

Our Lord Iesu Christ himselfe, and God our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, comfort your hearts, and stablish you in all good saying and doing. *Thes.* 2.

Which hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare Sonne, in whom wee haue Redemption through *Colloss.* 1

his bloud, that is to witte, forgiueneſſe of ſinnes.

Coloſ. 2. And when yee were deade in ſinne, and by the vncirumciſion of your fleſh hee quickned you, and hath forgiuen vs our treſpaſſes & hath cancelled the obligation that was againſt vs, made in the Law written.

Heb. 10. Seeing, Brother, that by the meanes of Chriſts bloud, we may bee bold to enter into that holy place, by the new and liuing way, through this vaile, that is to wit, by his fleſh, and ſeeing alſo that we haue an high Prieſt which is ruler ouer the houſe of God, let vs draw neere with a true heart, in a full faith.

Come

Come and let vs aſcend vnto the Mounte of the Lord GOD of *Iacob*, and hee ſhall teach vs his waies, and let vs walke after his ſteps. *Eſa.2.*

Be not afraid, behold I bring you tydings of great ioy that ſhall come vnto all the people, for vnto you is borne this day in the City of *Dauid*, a Sauiour, which is Chriſt the Lord: glory vnto God on high, & peace on the earth, and vnto men a good will. *Luc.2.*

Feare not *Mary*, thou haſt found grace with God: Lo, thou ſhalt conceiue in thy wombe, & ſhalt beare a Son, and thou ſhalt call his name *Ieſus*: He ſhall be great, & ſhalbe called the *Luc.3.*

Sonne of the Highest. And the Lord *God* shall giue vnto him the seat of *Dauid* his Father, and he shall raigne ouer the house of *Iacob* for euer, and of his Kingdome shall be no ende.

The Holy ghost shall come vpon thee, and the power of the Highest shall ouershadow thee, for with God shall nothing be impossible.

Blessed be the Lord God of *Israel*, for he hath visited and redeemed his people.

And hath raysed vp the horne of health to vs, in the house of his seruant *Dauid*.

Euen as hee promised by the mouth of his holy Prophets, which were since the world began.

That

That she should bee preserued from our enemies, and from the hands of all that hate vs.

To shew mercy towards our Fathers, and for to remember his holy promise.

That is to say, the oath which hee sware to our Father *Abraham* for to giue vs.

That we deliuered out of the bonds of our Enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse that are accept before him.

And thou Child shalt bee called the Prophet of the Highest, for thou shalt goe before the face of the Lord to prepare his waies.

And to giue knowledge

of health vnto this people for the remission of sinnes.

Through the tender mercy of our Lord, wherewith he hath visited vs, springing from on high.

To giue light to them that sate in darkenesse, and in the shadow of death, and to guide our feet into the way of peace.

Esay 12

Confesse the Lord, and call vpon his name, publish among the Nations his maruellous workes, and remember that his name is aboue all other.

Yee shall drawe waters ioyfully out of the Welles of the Sauiour, prayse yee the Lord, for he hath done excellenly, preach it thorow all the earth, reioyce and

and praiſe (O yee Inhabitants of *Syon*) for in the middes of you is the great Saint of *Iſrael*.

Let your ſoules reioyce in his mercy, and be yee abaſhed in the laude of him. *Eccle.* 15.

The Lord God is mighty, in the middle of thee, he ſhall ſaue. *Soph.* 3.

Sonne, doe not forget thy ſelfe in thine infirmity, but pray vnto the Lord, and he ſhall cure thee. *Eccle.* 38.

Come & let vs returne vnto the Lord, for he hath taken, & will heale vs, he will ſtrike, and yet will cure vs. *Hoſea* 6.

Which healeth the contrite in heart, and aſſwageth their ſorrow. *Pſal.* 146.

Thou ſhalt call his name *Ieſus*, hee ſhall ſaue his people from their ſinnes. *Mat.* 1

Math. 4. And Iesus went all *Galile*, teaching in their Synagogues, and preaching the gospell of the kningdome and healing all manner of sicknesses and diseases among the people.

Luc. 6. And all the multitude pressed to touch him, for vertue went out of him, and healed them all.

Math. 5 He comforted the Woman that was diseased with the bloody flux, saying: Daughter thy Faith hath saued thee, goe thy way in peace, and bee thou whole of thy plague.

Math. 8 He said vnto the Centurion, goe thy way, and as thou hast beleeued, euen so be it vnto thee.

Math. 9 But Iesus perceiuing their faith,

faith, ſaid vnto him that had the Palſie, bee of good cheere, ſonne, thy ſinnes are forgiuen thee.

Alſo he ſpake vnto *Simon* the Phariſie, by the woman that was a ſinner, much ſinne is forgiuen her, becauſe ſhe loued much. *Luc.* 7.

Ieſus anſwered vnto the woman of Canan: O woman, great is thy faith, euen as thou wilt, ſo bee it done vnto thee. And after that houre her Daughter was whole. *Math.* 15.

He ſaid vnto the Ruler of the Synagogue: bee not afraid, onely beleeue. *Mark.* 5.

He ſaid vnto *Martha:* did not I tell thee, that if thou wouldeſt beleeue, thou ſhouldeſt ſee the glory of God. *Iohn* 11.

Marke 9. He comforteth the Father of the Lunaticke, saying: If thou canst beleeue, al things are possible to one that beleeueth.

Math. 9. Hee said vnto the Blinde men, Doe ye beleeue that I can doe this vnto you? According vnto your Faith be it done vnto you.

Math. 16 He rebuked his Disciples for their vnbeliefe, saying, ô yee of little Faith, why are your mindes troubled, because ye haue no bread?

He said vnto the womã that was taken in Adultery, woman where be they that accused thee, I will not condemne thee: Goe thy way and sinne no more.

Marke 5. He said vnto the Demoniacke, Goe home vnto thy friends

friends and tell them how much the Lord hath done for thee, and how hee had mercy on thee.

He did comfort the Thief with theſe words, truly I ſay vnto thee, this day thou ſhalt be with me in *Paradiſe*. *Luke* 23.

He cõmanded *Zachee*, ſitting in the *Sycomer* tree that he ſhold come down haſtily *Luk.* 19.

He cõmanded *Mathew* ſitting at the receit of cuſtom, that he ſhould follow him. *Math.* 9. *Luke* 15.

By the example of the riotous Son, Chriſt ſignifieth vnto vs, the ſingular fauour and exceeding mercy of his Father, ſaying, when he was a great way of, hee eſpied him, & haſting toward him embraced his necke and kiſſed him.

As

Math.6. As Ieſus went foorth, he ſaw a great multitude, and had pitty on them, for they were as ſheepe hauing no Shepheard.

He comforted his diſciples, when they tooke him for a Spirit, ſaying: Be of good cheere, it is I, be not afraid.

Of the great fauour of God towards vs, the remẽbrance whereof ſhall vehemently ſtire vs again vnto the loue of ſo benigne a God and Father,

Pſal.17. AND he hath ſet mee at large, he hath ſaued me becauſe it is his pleaſure.

Iſal.16. By the Lord ſhal the ſteps of man be directed and ſhal rule

rule his wayes.

Hee was offered, for ſo was his pleaſure, and hath not opened his mouth. *Eſai.53.*

Which coueteth to haue all men ſaued, and for to come vnto knowledge of the truth. *1 Tim 2.*

Hee will not ſend in his furor without cauſe, for he entendeth mercy onely. *Mich.7.*

Nor God would not that any ſoule ſhould bee loſt, but hee deuiſeth in himſelfe, thinking how he may preſerue him from periſhing that is a caſt away. *2 Reg. 4.*

So it is not the pleaſure of your Father in heauen, that any of theſe little ones ſhould periſh. *Math.18.*

O Hieruſalem, Hieruſalem, which killeſt Prophets, and *Math.23.*

and ſtoneſt them to death, that are ſent vnto thee: how often would I haue gathered thy Children together, as a Henne gathereth her Chickens vnder her wings, but yee would not.

Rom. 12. Faſhion not your ſelues according vnto this world, but bee yee reformed in a new vnderſtanding, that ye may feele what thing, that good, that acceptable, and perfect will of God is.

Ezek. 18. I will not the death of him that is like to die. The Lord GOD ſayth, returne and liue.

Ezek. 24. The vncleaneneſſe is abominable, for I would haue cleanſed thee, and thou wouldeſt not be cleanſed of thy filthyneſſe.

For

For this is the pleasure of the Father that sent mee, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe at the last day. *Iohn 6.*

And this is the will of my Father that sent mee, that euery man which seeeth the Sonne, and beleeueth of him, hath euerlasting life, and I will raise him vp at the last day.

Father, I will that they which thou hast giuen mee, be whereas I am, that they may see my glory which thou hast giuen me.

Lord if thou wilt, thou canst make me cleane: Iesus put forth his hand and touched him, saying, I will, be thou cleane. *Math 8.* What

Luc. 18. What wouldeſt thou that I ſhould doe vnto thee? and hee anſwered, Lord let mee haue ſight: and Ieſus ſaid vnto him, Receiue thy light, thy Faith hath ſaued thee.

Pſal. 50. Lord in thy good minde doe well vnto Syon, that the walles of Ieruſalem may be builded.

Pſal. 5. Lord thou haſt couered vs with the ſhielde of thy good will.

Pſal. 72. Thou haſt holden my right hand, and haſt conducted me at thy pleaſure, and haſt receiued mee with glory.

Sap. 11. How could any thing abide, vnleſſe it were thy pleaſure.

Or how could any thing bee

bee perſerued, but that it were called of thee, O Lord, that loueſt ſoules: thou ſpareſt al becauſe they are thine.

Certaine Examples of both the Teſtaments, wherein it appeareth euidently, with how great benignitie and gentleneſſe, Almightie GOD did comfort his ſeruants.

ABraham going foorth from the Land of *Haron*, his naturall Countrey, was led by GOD which oftentimes did refeſh and comfort him. *Gen.*12.15 17,& 18.

Lot was preſerued by almighty GOD, from the ſubuerſion *Gen.*19.

subuersion and destruction of *Sodome*.

Gen. 41. The miserable calamitie and aduersitie of *Ioseph* in Egypt, was by GOD conuerted into high wealth and prosperity.

Gen. 28. *Iacob* was comforted and encouraged by God when he fledd from the sight of his brother *Esau*.

Iosua 1. GOD also did make bolde, and encourage *Iosua*, saying these words: I will not leaue thee, nor forsake thee.

Exod. 3. Hee appeared comfortably to *Moses*, keeping his sheepe, and being in exile.

3 *Reg.* 17. He fed *Helias* in Wildernesse by the space of foure dayes, and holpe him when he fled and was discomforted

ted with the threatnings of *Iezabel*.

He comforted the King *Eſechias*, when he did complaine of the rebukes of *Senacherib*. 4 *Reg* 18

He did alſo comfort *Toby* and *Sara*, in their petition and prayer. *Tobi* 3.

He did maruailouſly comfort the Iewes which were beſidged by *Holofernes*. *Iud* 10.

He did marueilouſly by his Angell preſerue and ſaue three children in a burning Furnace. *Dan.* 3.

He holpe *Daniell* being in a denne, that he was not deuoured of Lyons. *Dan.* 4.

He deliuered *Suſan* both frō rebuke & death, otherwaies then was her hope. *Dan.* 13.

He did comfort the Apoſtles *Act.* 2.

ſtles with a Comforter, the Holy ghoſt:

Act. 16. In like wiſe he comforted *Paul* by a viſion.

Apoc. 1. And *Iohn* alſo in the Iſle of *Pathmos*.

Acts 13. *Peter* alſo being in Captiuitie.

Luk 1. And alſo the bleſſed virgine *Mary*, *Zacharia*, *Elizabeth*, and *Ioſeph*: what neede we of more.

1 *Cor.* 12. There is one GOD which doth all things in reſpect of all Creatures.

Hebr. 13. Ieſus Chriſt is one, and vniforme, Yeſterday, this day, and euer.

1 *Cor.* 1. *Heb.* 1 By Chriſt our comfort doth encreaſe, which Chriſt ſeeing, hee is the light and brightneſſe of ioy, the forme and figure of

of his Subſtance, and bearing all things with one word of his power, making alſo a Purgatory of ſinne, euen his owne blond, and ſitteth on the right hand of his Maieſtie in heauen.

Hee hath loued his ſeruants in this world, hee loued them euen vnto the ende. *Iohn 23.*

What man will accuſe againſt the Elect people of GOD, it is GOD that maketh righteous, who is hee that will condemne? It is Ieſus Chriſt the which dyed, and roſe from death to life, and is on the right hand of God, which maketh Interceſſion for vs. *Rom. 8.*

Who can declare the vertue of his magnitude, *Eccleſ. 8.*

or

or who wil take vpō him to describe the mercy of God.

Iohn 20. These things be written, that ye should beleeue that Iesus Christ is the Sonne of God, and as ye beleeue, so shall ye haue life by the Name of God.

Esa. 53. He suffered the sinnes of many mē, & for their offences did entreat for mercy.

The Prayer of Christ for all Faithfull people.

Iohn 17 Father, the houre is come, glorifie thy Son, that thy son also may glorify thee, as thou hast giuen him power ouer all flesh, that he should giue eternall life to as many as thou hast giuen me.

This is life eternall, that they

they might know thee to be the onely very God, and whom thou haſt ſent Ieſu Chriſt, I haue glorified thee on the earth, I haue finiſhed the worke which thou gaueſt me to doe.

And now glorifie me thou Father in thine owne preſence, with the glory which I had with thee before the world was: I haue declared thy name vnto the men, which thou gaueſt mee out of the world: thine they were, and thou haſt giuen them to mee, and they haue kept thy ſayings. Now, they haue knowne that all things whatſoeuer thou haſt giuen me, were of thee. For the words which thou gaueſt mee, I haue giuen

giuen them; and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleeued that thou didst send mee, I pray for them, I pray not for the World, but for them, which thou hast giuen me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them: and now am I no more in the World, but they are in the World, and I come to thee. Holy Father keepe in thine owne name them which thou hast giuen me, that they may bee one as wee are: while I was with them in the World I kept them in thy Name. Those that

that thou gaueſt mee, haue I kept, and none of them is loſt, but the loſt Childe, that the Scripture might bee fulfilled. Now come I to thee, and theſe Words ſpake I in the World, that they might haue my Ioy full in them. I haue giuen them thy Doctrine, and the Worlde hath hated them, becauſe they are not of the World, euen as I am not of the World, I deſire not that thou ſhouldeſt take them out of the World, but that thou keepe them from euill. They are not of the World, as I am not of the World, ſanctifie them in thy truth: thy Word

is the trueth. As thou diddeſt ſend mee into the World, euen ſo haue I ſent them into the world, and for their ſakes ſanctifie I my ſelfe, that they alſo might bee ſanctified through the Trueth: I pray not for them alone, but for them alſo which ſhall beleeue on mee, through their Preaching: that they all may be one, as thou Father art in me, and I in thee, that they may bee alſo one in vs, that the World may beleeu, that thou haſt ſent me. And the glory that thou gaueſt me, I haue giuen them, that they may be one, as we are one, I in them, and thou in mee, that they may

may bee made perfect in one, and that the World may knowe that thou hast sent mee, and hast loued themas thou hast loued me.

Father, I will that they which thou hast giuen mee, bee with mee where I am, that they may see my glory which thou hast giuen mee, for thou hast loued mee before the making of the World. O righteous Father, the World hath not knowne thee, but I haue known thee, and these haue knowen that thou hast sent mee, and I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in them.

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Who that is wiſe, and obſerue theſe things, he ſhall perceiue the mercy of the Lord.

To the intent that the booke ſhould be repleniſhed, wee haue added therunto certaine Oriſons, Prayers, and Exhortatations of holy Fathers Prophets, Kings, and other Noble, and righteous men; of onely faith, truſt, and confidence to be had in God.

A Balme for them that mistrust in Battell.

THe words of the Prophet *Anam* to King *Iuda*. 2 Par. 16.

For becauſe thou haſt put thy truſt in the King of *Syria*, and not in the Lord GOD, therefore the King of *Syria* did eſcape out of thy power.

Were not alſo the *Moriaus* and *Libians* hauing many moe Charets and Horſemen, and alſo a much greater multitude of people, whome when thou diddeſt put thy truſt in thy Lord GOD, he deliuered them into thy handes and power.

The eyes truely of the Lord doth behold all the world, and hee giueth power and fortitude to them, which with a perfect heart doth beleeue in him, therefore thou diddest foolishly, and for that also warre shall arise against thee in this present time.

The Prayer of Asa *King of Iudah.*

THis Prayer sayd *Asa* vnto the Lord, what time that *Zarah* a man of the *Blacke Moores* came against him with tenn hundred thousand Souldiers, and men of Warre, and also

also with three hundreth Charets.

O good Lord in thee there is no difference whether thou doe helpe with fewe or with many.

O our Lord God helpe vs, for wee truely hauing onely our truſt and confidence in thee, and in thy name, wee come againſt this great multitude, thou art our GOD, and againſt thee no man can preuaile.

It chaunced therefore, that the *Morians* were diſperſed, and the King did ſtricke them vnto their deſtruction and death.

The Exhortation of Azari, *Sonne, to* Obed, *in time of Warre.*

THe Lord is with you, for yee were with him, if yee seeke him, yee shall finde him, but if yee forsake him, hee will forsake you. Many dayes shall passe in *Israell* without a true GOD, and without a Priest, without a Preacher, and also without a Lawe. And when they shall returne againe in their trouble, and crye vnto the Lord GOD of *Israel*, and also seeke him, then shall they finde him: at that time there shall bee no peace

peace to men going forth and going in, but great horrible feare in euerie place amongſt all the Inhabitors of the earth; for Nation ſhall fight againſt Nation, and City againſt Citie: for the Lord ſhall vexe them in all affliction, therefore bee you of good comfort, and let not your Hoſte bee diſolued and broken, for yee ſhall haue reward for your labour: the which thing when the King heard, hee was greatly comforted, &c.

O Lord, the GOD of my Father *Symeon*, which gaueſt to him a Sword for his Defence againſt Strangers that were Rauiſhers

shers in their vncleanenesse, and discouered the chastity of a Virgin to their confusion.

The Prayer of Ezechias *against Senacherib.*

4 *Reg.* 19. O Lord GOD of *Israel*, that sittest aboue Cherubyn: thou art the onely GOD aboue all Kings of the earth, thou madest both Heauen and Earth.

Incline thine eare Lord, and heare, open thine eare Lord, and heare all the words of *Senacherib* that he did send to vs, casting in our teeth, our GOD that

that is liuing. Truely Lord, the Kings of *Asiria* haue put apart and diſperſed both the people and lands of all men, and haue caſt their goods into the fire. For truly they were not gods, but works made with the hands of men, of Timber and Stone, and they loſt them. Therefore now our Lord God preſerue vs from the hands of them, that all the kingdomes of the Earth may know that thou art onely the Lord GOD.

The

The Prayer of Iosaphat *against his Enemies.*

2 *Par.* 20. O Lord GOD of our Fathers, thou art God in Heauen, and hast domination ouer all Kingdomes of People, in thy handes is both strength, and power to resist, &c. but in vs not so much power is, as to resist and withstand this multitude that invadeth vs. Notwithstanding, seeing wee are ignorant what we may doe, this onely remaineth, that is to say, To direct our eyes to thy goodnesse.

The Exhortation of Iazibel, *Sonne of* Zachary *to the People.*

FEare yee not, nor dread yee this multitude, For surely it is not your battaile, but it is the battaile of God.

The Exhortation of Iosaphat *in the middes of the people.*

OYee men of *Iudah*, and all yee Inhabitours of *Ierusalem*, heare what I shall say, beleeue and trust in your Lord God

GOD, and you ſhall be in ſafeguard, put alſo your confidence in his Prophets, and all thinges to you ſhall fortune proſperous.

The Admonition of the Seruant of God to King AMASAN.

IF thou thinkeſt that the Victory of Warre doe conſiſt in the ſtrength of the Hoſte. GOD will cauſe thee to bee ouercome of thine enemies, for why? It is at the pleaſure of GOD, both to helpe, and to put to flight.

The

The Exhortation of Iudas Machabeus to the People.

AFter that the people perceiued the Hoſte comming to meete them, they ſayd vnto *Iudas*: how ſhall wee beeing ſo fewe, and alſo wearied this day with faſting, fight againſt ſo great and ſtrong a multitude; to whom *Iudas* anſwered, and ſayd: It is ſoone done, to conculde many in the power of few, and there is no diuerſitie in the ſight of God in heauen, to deliuer from many, or elſe with few, for why, the victory in warre doth not ſtand in the multitude of the

the Horse, but all the fortitude and power thereof commeth from heauen.

They doe come vnto vs with an enuious and proud Multitude, to spread abroade vs, our Wiues, and our Children: that they may spoyle and destroy vs, but wee will fight for our soules, and also for our Lawes, and God himselfe will consume them before our faces: therefore doe you in no wise feare them.

And after hee had spoken his minde, and ceased, soddainely they enuaded, and went vpon their enemies, and shortly their Aduersaries was

brought

brought to confusion openly in his sight.

The Exhortation of Iudas *to the People.*

WHen certaine of the people would haue fledd and departed, *Iudas Machabens* exhorted them, saying: Although our time draw neere, yet let vs dye with Manhood, for the loue of our brethren, and let vs not bring our honour to rebuke.

FINIS.



VOX PISCIS:

OR,

THE

BOOK-FISH

CONTAYNING

Three Treatises which were found in the belly of a Cod-fish in Cambridge Market, on Midsummer Eue last,

Anno Domini 1626.

By Rich. Tracey

LONDON,
Printed for IAMES BOLER and ROBERT MILBOVRNE.
M.DC.XXVII.

VOX PISCIS:

OR,

THE

BOOKFISH

CONTAINING

Three Treatles which

were found in the belly of

a Cod-fish in Cambridge

Market, on Midsummer

Eve last.

[illegible]

LONDON,

Printed for JAMES BOREand,

[illegible]

M. DC. XXVII.

THE BOOK-FISH.

And why the Book-fish?

IT is the opinion of some, that all kinde of beasts vpon land haue a correspondent or parallell in the sea: whereof some euidence wee haue in particulars; the *Dog-fish*, the *Sea-calfe*, the *Porpus* or *Hog-fish*, the *Asse-fish*, called in Latine *Asellus*, and in English commonly called the *Cod-fish*. Nay nature it selfe

there creepeth so high as to resemble mankind in the *Monk-fish*, the *Merman* and the *Mermaid*, and the very instruments of warre, as vsually in the *Sword-fish*, so extraordinarily in the very shape of shields and bucklers; of which sort some were taken on the coast of England in the fifteenth yeare of King *John*, and were then esteemed *Knight-fish* or *Souldier-fish*. See Iohn Stowes Chron.

If these from outward resemblances of nature and of warre could purchase those names, why may wee not now vpon the not outward but inward, not resemblance, but reall importation of the vtensils of peace, and art, stile one fish by the bur-

burthen he bearers, *The Booke-fish*, as ships and boates are distinguished by the ware, whereby they are fraught: I will not vrge this plea so farre as to make the whole kinde of those fishes to quit the dull title of *Sea-asses* or *Codsheads*, and in stead thereof to commence a new degree of Learning and Gentry by the booke. I speake onely for this one fish *in individuo*, my single high deseruing Client, who thus seasonably made his appearance in the Vniuersity against the time of Commencement, and brought his Library with him; hoping that some Student there would finde leasure and meanes to put him in publick

Regiſter *in perpetuam rei memoriam.*

And why *the ſpeaking Fiſh?* The latine prouerbe is, *Tam mutus quam piſcis*, as dumb as a fiſh.

I maruaile not (courteous Reader) if thou maruellest at the *voice of the Fiſh.* But if thou bee pleaſed to enter into the bowels of the matter, and peruſe the enſuing Treatiſes that lay in the maw of the fiſh, and marke what they out of the fiſhes belly ſpeake vnto thee, thou wilt finde the title not ſo ſtrange as the occaſion thereof. The wiſe Philoſopher obſeruing the vicißitude of all things, and incredible turnings and variations in humane affairs, auerreth, that *it is not vnlikely* that

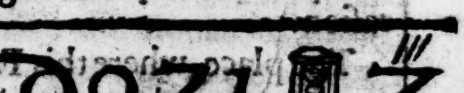
Ariſtot. Rhet. l. 2.

that many things may fall out otherwiſe than in all likelihood men would haue imagined. Neither is it ſtrange, conſidering the condition of theſe times, that many ſtrange accidents ſhould befall us: For ſtrange ſinnes are followed by ſtrange iudgements, and ſtrange iudgements vſually vſhered in by ſtrange and prodigious ſignes and preſages. To ſpeake nothing of the *Comet* which a few yeers ſince (with his glaring light dazelled the eies of the ſharpeſt ſighted Aſtronomers in the Chriſtian world) Not to dite deepe into the reaſons of the vnuſuall courſe of the *Thames*, both in regard of time and meaſure, and doubling the tides within two

houres, about two yeares since.

Now whilst wee are employing the characters of the Presse for the publishing of the voice of the Fish, wee heare of letters and characters imprinted, and within these few dayes found in the flesh of a childe of halfe a yeare old in the parish of White Chappell in the Suburbs of London; which though at the first they seemed to some to haue beene drawne or imprinted in the infants legge by some art or iugling deuice, yet after the body was taken out of the graue, the characters and letters were still legible, and by rubbing the place with warme water did sensibly dis-

dissolue into bloud. Whereby it was euident to all the spectators, the bloud formerly settling and congealing in that part, had cast it selfe into the formes of those letters and numerals, which, as neere as could bee imitated, are here described, standing in one direct line in order as they were found in the gartering place of the childes legge.



Among these visible accidents there is presented for our learning a Booke treasured vp in our Cabbinet vnusuall for such wares. The briefe of which euent is this: On Mid-

Midſummer Eue laſt paſt 1626. a Codfiſh being brought to the Fiſh-market of Cambridge and there cut vp, as vſually others are for ſale, in the depth of the mawe of the fiſh was found wrapped in a peice of Canuaſe, a booke *in decimo ſexto*, containing in it three treatiſes bound vp in one; and ſeuerally new reprinted, and here publiſhed vpon that occaſion.

The place where this Fiſh was among others caught, being about the Coaſts of Lin, is called *Lin deeps*, from whence vſually ſuch fiſh are brought into that market. The Fiſherman that caught it *William Skinner* of Lin, by whoſe partners this fiſh, amongſt

mongſt others of the ſame kinde, was brought to *Cambridge* Market, where *Iaccamy Bland* (the wife of *William Brand* one of thoſe partners) ſelling that fiſh, did cut off the head, and tooke out the Garbidge: which when ſhee had throwne by, another woman, caſually ſtanding by, eſpyed in the maw of the fiſh a peece of canuaſſe, and taking it vp found the Booke wrapped vp in it, being much ſoyled, and defaced, and couered ouer with a kinde of ſlime & congealed matter. This Booke was then and there beheld by many with admiration, and by *Beniamin Prime* the Batchelors Beadle (who alſo was preſent at the opening

opening of the fish) was presently carried to the Vice-chancellor of the Vniuersity, who tooke speciall notice thereof, and examined the truth of the particulars before mentioned. Whereupon by *Daniel Boys* a Book-binder, the leaues of the Booke were carefully washed and cleansed, being shewed vnto many both before and after the cleansing thereof. Whereupon diuers letters were written by Scholars of the Vniuersitie to their friends abroad, relating the particulars of this accident whereof themselues were eye-witnesses. And thus much for the fact it selfe.

As for opinion and iudg-

ment

ment hereupon, I cannot ſtrain ſo farre as to ſtile ſuch an occurrent by the name of a miracle, but rather reſt vpon the rule of *Hierome Zanchius*, who in ſuch accidents hath taught me to diſtinguiſh betweene *miranda* and *miracula*. All miracles are maruellous things, but all maruellous things are not miracles. Whatſoeuer falleth out *praeter communem naturae legem*, beſides the common and ordinarie courſe of nature, is maruellous, yet not miraculous, vnleſſe it be *ſupra naturam*, and in ſome ſort *contra*: aboue, or againſt nature. So was not this occurrent; & therefore is to bee accounted rather maruellous, than miraculous. De operibus Dei.

culous. For there is no impossibilitie in nature, nor indeed improbabilitie, that a rauenous fish (such as the Godde is) should deuoure any thing that it meeteth with in the water.

Histories and daily experience furnish vs with examples in the like kinde.

Herodot. lib. 3.

Polycrates, a petie King, and reputed the Minion of Fortune, to make it appeare that no misfortune could fasten vpon him, casteth a Ring set with a most precious Iewell into the Sea: and within few dayes after recouereth it by a fish taken in the Hauen and bought by his Cooke and bowelled in his owne Kitchin. The like fell out in our memorie also: A citizen of

of *Newcastle* (whose name I take to be M. *Anderson*) talking with a friend of his vp on *Newcastle* bridge, and fingring his Ring, before he was aware let it fall into the Riuer, and was much troubled at the losse of it, till by a fish caught in the Riuer that losse was repaired, and his Ring restored him.

Two or three small books bound vp in one *in decimo sexto*, were a more likely bait for a fish than a Iewell or gold Ring. And therefore it seemeth most probable, that vpon some wrack this booke lying (perhaps many years) in the pocket of some man, that was cast away, was swallowed by the Cod, and that it lay for a good space

of

of time in the fishes belly. For the booke was much consumed by lying there, the leather couer being melted and dissolued, and much of the edges of the leaues abated away and consumed, and the rest very thin and brittle, hauing beene deepe parboyled by the heate of the fishes maw, which had vndertaken a very hard taske to concoct so tough a morsel, wrapped also in a tougher cutaneall coate. By this combate the fish seemeth to haue beene cast into a feuerish consumption: for his maw being almost eaten thorow by this guest, hee much pined away in his flesh, and abated both in bulke and price, being be-

fore

fore the cutting vp, then sold for halfe that which vsually such fish are rated at. Which are euident arguments, that there was no trick of fraud in any secretly conveying the booke into the belly of the fish after it was taken.

By way of digression I craue leaue of my Reader here to interminglc *grauibus leuia, seriis jocularia*, being the flashes of some yongue wits in Cambridge, sparkling out, vpon the sight of this Sea-monster, by speech or Letters to their friends abroad.

A yongue Scholar (who had in a Stationers Shop peeped into the Titles of the Ciuill Law) then viewing this

vn-